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CALVINIST CONTACT

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Evangelism theme raises Mennonite identity question

WATERLOO, ONT. — Delegates to the 66th annual convention of Canadian Mennonite Brethren Churches voiced strong concern that their ethnic identity might be a liability in the church's witness.

Discussions at the convention, July 2-5 in Waterloo, centred on the theme, Stewards of the Gospel.

In his keynote address, the denomination's moderator, Dr. Frank C. Peters, president of Wilfrid Laurier University in Waterloo, listed denominational identity as a major issue that must be faced by Canadian Mennonite Brethren. He urged the 424 delegates to make the quest for identity a theological, and not just historical, search.

Roots are important, he stressed, but a twentieth century mission and fellowship with other evangelical groups must also be sought.

Founded during a revival in 1860 in southern Russia, where the Mennonites had sought religious freedom, the Mennonite Brethren Church has maintained a strong emphasis on evangelism. Now firmly entrenched in the mainstream of Canadian Society, with wide participation in all areas of business and professional life, the Mennonite Brethren are seeking ways to expand their witness and serve their fellow Canadians. The 19,500 members are scattered in some 130 churches in seven provinces. Some now feel that their denominational name or background as an historic peace church may hamper future growth.

But there was also evidence at the convention that this need not be the case. Testimonies were heard from new Christians from Mennonite Brethren churches in Vancouver, several Quebec centres, and Dartmouth, Nova Scotia, none of whom shared any Mennonite ethnic origins.

Taking up the theme of evangelism, guest speaker Myron Augsburger cautioned that an ethnic heritage should not be rejected, but transcended. "I've never been embarrassed to be Mennonite," he declared at one point.

Augsburger, a U.S. Mennonite Church statesman and president of Eastern Mennonite College in Harrisonburg, Virginia, called the Mennonite Brethren to be agents of Christ's reconciliation in a fragmented world, and to "make faith an option" to all people, but without violating the intelligence and personality of individuals through the use of "Madison Ave. techniques".

Foundation series

The convention also looked toward increased cooperation with other North American Mennonite groups by voting to join an inter-Mennonite Sunday school curriculum project, the Foundation Series. Canadian Mennonite Brethren will be "cooperative users" in the production of the youth and adult curriculum, now underway.

Some delegates stated that they

would prefer to see the conference consider the materials once they are finished. However, the opportunity to provide editorial input was stressed by the board of christian education, which sponsored the motion, and the move to cooperate was endorsed by a large majority.

The convention ratified the appointment of an associate executive secretary of christian education, Ron Penner, despite resistance from the floor to increasing the number of paid staff.

"We are shifting more and more work to what could become a paid bureaucracy," one delegate warned. "This is a direction that will bother us in the future."

However, there was strong support for the appointment of Penner to assist current executive secretary, John Unger, especially in youth work. Penner, a former associate pastor at Vancouver's Killarney Park Mennonite Brethren Church and now a student at the Mennonite Brethren Seminary in Fresno, Cal., will begin his new duties in summer, 1978.

The board of publications took time to commemorate the 100th anniversary of the *Mennonitische Rundschau*, a German language weekly published by the Canadian Mennonite Brethren. The denominational publishing house, The Christian Press, announced that work is proceeding on the printing of the 1,000 page English translation of P.M. Friessen's book of resources on the origins of the Mennonite Brethren Church, *Die Alt-mennonitische Bruderschaft im Russland*.

An evening rally focused on the work in Quebec and Nova Scotia of the board of evangelism. The Mennonite Brethren work in Quebec, started in 1961, has grown to seven thriving churches. The Institute Biblique Laval in Ste. Rose, established in September, 1976, is training young French-Canadians for leadership in the churches.

The Mennonite Brethren Bible College in Winnipeg, continuing to show strong growth in enrollment, received permission to take a building proposal to the churches for approval.

The first phase of the plan calls for a \$500,000 addition to the existing library-music building, providing more space for the library, the archives, and the music department. If approved, 80 per cent of the funds for the project will be raised through private donations and pledges. The churches must respond by September 30.

Several additions to the college faculty were announced. Hugo Jantz, resigning on September 1 as pastor of the Fort Garry Mennonite Brethren Church in Winnipeg, will assume responsibility in the areas of church relations, extension education and will serve as student counsellor. Carol Weaver, most recently of Eastern Mennonite College, will join the music faculty. Richard Epp, a doctoral student at the University of Alberta at Edmonton, has accepted a one year

Continued on page 4

Christian Reformed Church takes steps toward effective representation in public life

by Louis M. Tamminga

Rev. Tamminga is minister of the Toronto [Willowdale], Ont. CRC.

One of the finest reports on world hunger and world resources was written by the Christian Reformed Church in Canada.

Chances are you never read it. But you should have. It would probably have changed your life for the report is not only very thorough but also presents advice of compelling urgency.

That report, called *A Testimony on Man and His World*, was drafted by the Council of the Christian Reformed Churches in Canada. Actually it was drafted for the council by its Committee For Contact with the Government.

Committees generally are not known for moving the world. But this Committee for Contact with the Government is one hard working committee that gets things done.

One for one, its members have been busy in a large number of areas, did research, drafted position papers, put them before churches, made representations to governments and elected representatives and published worthwhile materials.

Members of the committee are: Dr. R. Kooistra (pres.), Mr. P. Turkstra,

Miss A. Masselink, Rev. J. Kuntz, Mr. Fred Vander Velde, Mr. A.J. Bakker, Rev. W. Vander Beek, Rev. B. Nederlof, Mrs. E. Heslinga and Mrs. J. Oldengarm. Each of these gave many hours of their talents and energy; all testify to the fact that the tireless efforts and the dedicated competence of chairman Remkes Kooistra accounted for a large share of the huge amount of work done.

Besides the comprehensive study and recommendations on world resources, the committee has drawn up valuable briefs on ecology, population, immigration (Acts C 24), abortion, punishment and rehabilitation, death penalty, violence in the news media, pornography, confidentiality in the courts, ecumenicity and the Quebec political developments. Some of these studies are in the process of completion. Contacts have been established with experts of various organizations and churches for mutual help. One stands amazed how so few people could accomplish so much, not only in making these studies but also making proper representation before authorities.

Two important considerations now merit your attention.

Most of you will confess that you

Continued on page 6

"Today" reaches thousands

What publication of the CRC has a monthly circulation of 245,000 and will probably increase to a quarter million before long? If you're like most people, you have to stop and think before answering that one.

Today, The Family Altar. Following quietly in the wake of the English language broadcasts of The Back to God Hour, this little 64-page booklet is being mailed to English speaking countries on six continents.

Thousands who received *Today* read, re-read and save the publication. A woman in the Philippines, for example, recently sent these comments to The Back to God Hour: "Many homes here are using *Today*. I am grateful to the Lord for this ministry. We love the messages we read in '*Today*'. I remember the first copy I received a year ago. How I love it and read it at day and also at night. It is handy and I bring it when I go visiting friends. God bless all those who have a part in this pamphlet."

This kind of response is typical of letters received daily at the International Communications Center in Chicago, Ill. It also indicates the importance of this booklet as a follow-up to the radio broadcasts around the world.

The daily meditations in *Today* are written by an eleven-man team of writers, and edited by Dr. Joel Nederhood. The eleven are: Rev. Eugene Bradford, Rev. Rens. Broekhuizen, Rev. Marinus Goote, Rev. Morris Greidanus, Dr. David Holwerda, Rev. Andrew Kuyvenhoven, Dr.

Joel Nederhood, Rev. Neal Plantinga, Dr. Gordon Spykman, Rev. Louis Tamminga, and Rev. William Vander Hoven. These men are assisted occasionally by other contributors within the Christian Reformed Church.

Two years ago the format of *Today* was changed. It became a bi-monthly rather than a monthly publication, and the cover was designed to make it more attractive. In cooperation with the Christian Reformed Church publishing house this significant change provided increased circulation at less cost.

This year, about 45 per cent of the *Today* booklets will circulate in the United States, and another 10 per cent in Canada. English-speaking countries all over the world receive the rest. Western Africa and Europe receive the largest share of the foreign shipments

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Church libraries

NEXT WEEK

VIEWPOINT

Death of an infant

It is alright to kill a new-born baby that has severe brain damage, says an Anglican Church study...and a United Church professor of ethics agrees. Isn't that absolutely horrible?

Even though the report of the Anglican Task Force on Human Life is a discussion paper only and not an official recommendation or statement by the church, it has quite understandably sparked controversy both inside and outside the church.

Defenders of such a proposal say it by no means condemns all retarded children to death but only those who have "no capacity for self-conscious awareness, no capacity to either give or respond creatively to love."

A member of the Anglican task force, David Skelton, a gerontologist in a unit for the terminally ill at St. Boniface Hospital, Winnipeg, said he would personally as a doctor and an Anglican never take such direct action himself. "But to watch the agony of parents whose child is void of any thinking capacity or brain whatever is dreadful. Some argue that mercy killing is the answer here..."

Alberta's ombudsman who is also an Anglican canon, Randall Ivany, said the language in the report "makes me believe we must be heading for a new master race." That is precisely my thought.

We recall with vivid clarity those years of the Second World War and Adolf Hitler's attempt to create his master race. Portions of this Anglican report seem to reflect some of those Nazi thoughts: kill off the weak and retarded, both young and old.

The United Church's commission on ethics and genetics termed the Anglican report "a very responsible document. It will be debated by the 2-million member church's general council sessions in Calgary this month and it is hoped that the church resoundingly defeat such a document. Anglican and United Church authors

of those reports argue that parents of a severely diseased fetus ought to make the final decision on whether or not to have an abortion. "We regard this as a fundamental right of parents", said Rev. Ernest Best, professor of ethics at Victoria College and head of the United Church commission.

Both these reports will hopefully and prayerfully be defeated. They must be if the church is to hold any form of sanity at all. If the churches were to endorse this concept of allowing parents to have their new-born child killed, it would result in mammoth chaos. Churches then would encourage early death for babies with all sorts of defects and would most certainly bring about euthanasia - mandatory death of the elderly.

Canadian churches were in an uproar not so long ago in opposition to the government's proposed abortion legislation. Pro-life organizations are familiar with their regular battles against legislators and hospitals and doctors.

But when the church, the foundation of Christian living, advocates death of severely retarded infants, it merely becomes the devil's advocate. When church leaders begin to even think that way, then the church and the entire nation are in trouble.

We may indeed pray for an abundance of wisdom for those church delegates who will be discussing the matter, hopefully in a scriptural manner.

The Riddle.

Two weeks ago you were faced with a riddle. It is hoped that it sparked a bit of discussion. Several answers were heard while on vacation, most of them wrong and very few correct. What was it in the Bible that had a soul and lost it, that had no hands or feet, that never came upon the land yet travelled from pole to pole? The answer: The whale that swallowed Jonah. Keith Knight

by Keith Knight

Cleaning up our streets

The murder of a 12-year old shoe-shine boy in downtown Toronto rocked the entire city and sent waves of horror across the province recently. Murders, especially in large cities such as Toronto, Montreal, Vancouver or Edmonton generally go unnoticed.

But this murder took place on the five-block section of Yonge Street in Toronto known as Sin Strip. It is filled with body rub parlours, bawdy houses and related forms of garbage. The murder also took place at a time when city and provincial governments were taking action to clean up the Yonge Street strip but those efforts were simply being talked about by government officials and virtually no action was taken.

Co-ordinated action by the metro council and provincial ministries began just prior to the homosexual murder of the young boy but his death rocked the entire city, bringing out placards-carrying demonstrators calling for a quick clean-up of Yonge Street.

Four men were arrested in connection with the death and all of them face first degree murder, punishable by life in prison.

Thousands attended the funeral of the boy and police were also co-ordinating regular, systematic raids on the body rub parlors. Nightly raids for almost two weeks on the lewd establishments resulted in the arrest of more than 100 persons and some of the shops already closed their doors. Among those arrested were suspected mafiosi and it is hoped that the smut strip will be cleaned up shortly.

It is unfortunate that governments merely talked about the Yonge Street situation all these years and that it needed something like the sex-related

death of the 12-year old boy to spark the mid-summer cleanup.

Years of pressure by parents groups and religious organizations to clean up the street of those shops has finally yielded some fruit.

The street rests in the shadow of the lofty CN Tower, the world's tallest freestanding structure, and appears as a bushel of rotten apples among the one beautiful fruit of the new Eaton's Centre.

Similar street-cleaning efforts are taking place in cities across Canada and it is hoped that every effort is being made by Christians locally to see to it that these shops are closed up. Individuals or organizations could undertake a letter-writing campaign either to the local police department, the newspaper or the store owner.

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by Dr. Louis Praamsma

THE WORLD AROUND US

I promised to tell you something about changes, as far as the "petty apartheid" is concerned, in the practical politics of South Africa. The latest news about this development was to be found in my daily newspaper, The Spectator, of June 13 under the heading: "Afrikaners plan to integrate top university."

Several years ago I visited the Stellenbosch University and spoke to a class of students. It was very pleasant, but I saw no blacks on the campus. It was an all-white university. This does not mean that there were no universities for the Bantus and Coloreds. There certainly were and are but they were segregated. Now I read in The Spectator: "Stellenbosch University, academic pride of South Africa's ruling Afrikaners, has announced it will admit non-whites for the first time. Black, mixed-race and Indian students will be allowed to register for all postgraduate courses and for under-graduate courses that are not offered at South Africa's three black universities and two separate universities for Indians and 'coloreds', as mixed-race South Africans are called. Stellenbosch, situated in the wine-growing country-side 35 miles from Cape Town, is the first of South

Africa's five Afrikaans universities to end its racial segregation policy and admit blacks and other non-whites."

One should read these words well. It is often suggested that the blacks are the neglected and humiliated people in South Africa but who is aware that there are three universities in that country for this people and two for the coloreds, and that there are many grade schools and high schools for them?

There are four English-speaking universities which allowed black students to enroll and now the Afrikaans-speaking university of Stellenbosch has opened its doors to black and Indian students. The hope has been expressed that the universities of Pretoria and Potchefstroom will follow suit and the move has been praised by the minister of Indian affairs, Mr. Marais Steyn, who said it was in accordance with government policy and was a sound and healthy development.

What happened in Stellenbosch is not an isolated case. According to Mr. Louis le Grange, deputy minister of information and the interior, the South African government has done more in the past six years to improve race relations than all governments in the

last 60 years.

Some of the examples he mentioned (in an interview with Die Transvaler) were the following: A cabinet committee has been appointed to investigate all laws which might discriminate on grounds of colour. Blacks are allowed to buy or build their own homes in white areas (which reminds one of a situation which is well-known in the U.S.) Increasing numbers of Black, Indian and Colored officials are being appointed to government departments specially the railways and the post office.

The government has decided in principle to bring free education to the blacks, and compulsory education when practical. Human relations committees of Whites and Coloreds were set up to improve relations. Contact between the different races has been encouraged at the academic, commercial and scientific level, and approval has been given to associations and institutes with multiracial trustees.

Not only are exceptional efforts being made to close the wage gap but in some cases equal pay has been achieved. Various facilities, such as parks, museums, libraries and art galleries have been opened to non-

The Crisis in South Africa

whites. In sports all types of representative teams can be chosen on merit. South Africa has already more professional black golfers than there are Negro professionals in America. All discriminatory signs have been removed from post offices and many state buildings. Some post offices and police stations are manned solely by non-whites. Compulsory education for colored and Indian children up to the age of 13 has been introduced.

Separate witness benches have been done away with in law courts. Twenty aid centres for Blacks have been set up since 1971 and help has been given to 200,000 Blacks.

Colored officers have been appointed in the defence force and both Black and Colored officers have been appointed to the police force. Their rank has to be respected by all members.

From all this follows that several aspects of 'petty apartheid' have been removed and when we remember the words quoted from Prof. Kroeze, we should not become 'petty'. We should encourage South Africans in their struggle to find and to keep the right way and we should pray to God that the peace in this country may be maintained.

ANNE HUTTEN

Canada's first female high sheriff is 49-year-old Theresa McNeil, a Nova Scotian widow with 17 children. Mrs. McNeil, who took up her duties on June 1 this year, lives at Upper Granville, Annapolis County, with ten children still at home. The youngest (twin boys) are in Grade One.

Her duties will include the serving of county and supreme court documents; administrative duties such as the swearing in of juries; and the transporting of prisoners between court and jail. She also has the power to make arrests for non-support, under the Family Court Act. Sounds like she will be a busy person.

...

A veterinarian's college is badly needed in the Maritimes. The only question is: where shall it be established? There is no doubt that such an institution would receive support from federal and provincial governments. But each of the three provinces: Nova Scotia, New Brunswick and Prince Edward Island want it for their own. What's more, the various regions of each province all claim that they are particularly suited for such an endeavor. Locally, Acadia University would like to see such a college as an affiliated institution, and points to the heavy density of agriculture in the Annapolis Valley. In Truro, the N.S. Agricultural College lays similar claims. Various studies have been made to determine the ideal site. One of them, the Howell report, recommends that the college be set in P.E.I. And so that province's minister of agriculture is going around advocating this during his speaking engagements in the area.

It doesn't seem possible for anyone to approach the question with an unbiased viewpoint. If the bickering goes on much longer, the much-hoped-for college could very well escape us altogether and be assigned to Quebec or another part of Canada.

...

It's not only in Quebec that the French are speaking up for their rights. Nova Scotia has a generous proportion of Acadians, whose mother tongue also is French. There is an increasingly vocal group. Just this month Paul Comeau, a member of the Acadian Federation of Nova Scotia, spoke in Toronto about the threat of extinction faced by his group.

"We don't want to be treated like strangers in our own province", he was quoted as saying.

Insisting that Canada's language problem is not limited to Quebec, Mr. Comeau wants provincial legislative changes that will give Acadians the right to be educated and have court proceedings in their own language. At present, all official functions in the province are held in English only, while French as taught in the high schools is largely ineffective. Even the Home and School Association of the province has presented briefs to government stressing the need for better instruction in our second official language.

...

"Nova Scotia is on the brink of entering into a strip and open pit mining program to extract coal from seams which outcrop in many areas of the province", says the Hon. Vincent J. McLean, minister of environment. "Coal is plentiful in the province, and as an energy source it is important that we utilize it if we are to maintain energy cost levels on an acceptable scale for both domestic and industrial consumption."

The Department of the Environment has been preparing for this program for some time. Some of the staff members have visited other parts of the world to see how the damage done by such mining is handled. During earlier mining operations, no repairs were made to the countryside, and the scars still show decades later. With the new concern for conservation, this is no longer acceptable.

It seems that coal can still compete with other fuels, even when the cost of reclaiming the land is considered. The mining project must be part of a land use plan which determines the future use of such land even before the project begins. In this way it will be possible to shape the contours of the land for whatever purpose it is headed for.

...

"Salmon Threatened with Extinction" reads a recent headline in our daily paper. But the article goes on to say that this popular fish still can be found in sufficient numbers to guarantee the possibility of renewal. The species has been extensively overfished, and even during the last five years its numbers have greatly decreased. Local keepers of weirs used to gather an abundant catch; now the daily take may be down to one or two. Better management practices must soon be instituted.

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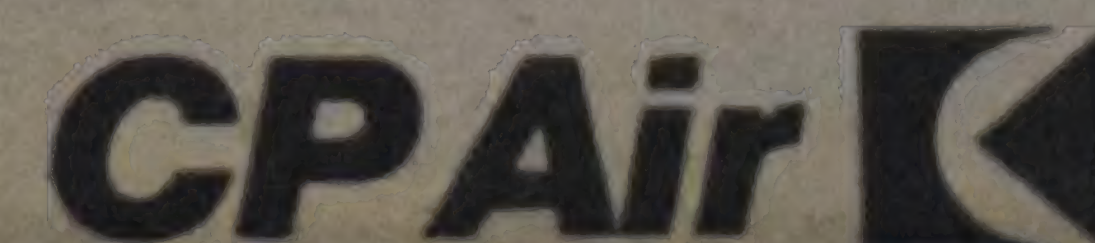
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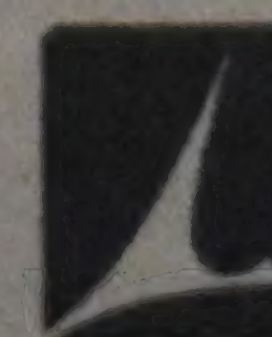
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Church services in a green cathedral

by Harry A. deVries
Calvinist Contact Staff

Perhaps the name "Green Cathedral" sounds like an odd name for a church building, but that is what the Calvary Christian Reformed Church of Ottawa calls its Church service in Vincent Massey Park on Sunday afternoons.

Several years ago the church began to hold its afternoon park services, largely as a means to evangelize to the many people who frequent the park.

Rev. A.W. Schaafsma was minister at the time of the decision to move outdoors. Rev. Jack Quartel is now the pastor in charge. He is helped in conducting the service by a very capable singing group, The Gospel Brothers. The group is made up of four Hogeveen brothers and one Hogeveen (the spellings are correct) brother-in-law. The group usually performs with the accompaniment of guitars.

The atmosphere of the service, is informal. Some of the children walked about during the service and a number of park visitors wandered through the cathedral, perhaps not quite aware of the goings-on, although a number of

them did stop to listen to most of the service.

The order of worship in the park service is a little different from the one normally used in the church building, because it is geared to non-church people. Rev. Quartel's sermon on the Lord's Day dealing with the first part of the Apostle's Creed was quite suitable to the varied audience that afternoon and everyone in the cathedral or on the fringes of it benefited from the sermon.

But this also raises a point of discussion among the church members. Some feel, as one member told me, that if the service is definitely for evangelism purposes, then it ought to reflect that even more so in the service; but if it is meant to be a regular church service of God's people as others think then the service should be held in a separate place where the sermons could be delivered with a little more depth, with a little more meat to them, where the atmosphere would also be a little more intimate.

I missed the audience participation in this service in the way of communal singing and the collection. Communal singing, it seems to me, could have involved others in the park as well.

Evangelism theme raises identity question

Continued from page 1

appointment to the English faculty.

Unhappy with a budget for Canadian programs that proposed a 25 per cent increase over the previous year's receipts, the delegates asked the board of management to revise the figures. They returned with what was described as "a trimmed budget with not much room in it." Cutting some programs and dipping into reserves brought the budget down to \$741,000, representing a 10.5 per cent hike over

last year's actual receipts. This will require a contribution of \$38 per member.

Statistics tabled at the convention indicated that Canadian Mennonite Brethren giving to all programs in 1976 average \$449 per member.

Elected to the executive as moderator was P.R.Toews, pastor of the Elmwood Church in Winnipeg. David E.Redekop of Winnipeg was elected assistant moderator and Conny J.Rempel of Kitchener was elected secretary.

Christian home for retarded adults opened

A Christian residence for retarded adults has been established in Waterloo, Ontario under the sponsorship of Christian Horizons, Inc.

The official opening of Horizon House was held on May 7, 1977 and also marked the 12th anniversary of this evangelical trans-denominational ministry to exceptional persons. More than 200 people participated in the day's celebrations.

At the dedication Dr. Benner Director of residential services, outlined the distinctive goals of this Christ-centered program. The open house was hosted by the ten residents under the supervision of Mr. Cam Yates, director of Horizon House, and his staff.

Dr. Gordon Bergman, president of Christian Horizons, announced that this first home is the pilot project of an anticipated network of such residences to be established across the country. Plans are now under way for the second home to be located in the Niagara region.

The executive director, Rev. Noel Churchman, reported to the annual meeting on his visits to Western Canada, the Maritimes and the U.S. where requests for similar ministries

have been expressed.

Christian Horizons' eleventh summer of camping was directed again this year by Doug Durst. One hundred and fifteen retarded children and adults participated

A professionally-produced

film telling the Christian Horizons story is to be released in early 1978. Churches and groups wishing to book this film on a free-will offering basis may write: Christian Horizons, 17 Union Street, East, Waterloo, Ont. N2J 1B5.

Retarded and Beautiful (a film for church presentation)

A new fifteen minute colour film giving an insight into the Christian ministry to the retarded people of our generation will be available for showing early in 1978. Churches may book this film by writing to:

Christian Horizons
17 Union St.E.
Waterloo, Ont. N2S 1B5

A choice of three dates should be given with your request and an approximate indication of the number of people who will be present at its viewing. A promotional package will be forwarded with confirmation of your booking.

There is no rental fee but we do require that an offering be received at the conclusion of the film's presentation.

CHURCH NEWS

Christian Reformed

Called

- to Oshawa (Zion), Ont. Rev. P.W.De Haan of Hospers, Iowa
- to Blenheim, Ont., Candidate Jake Kuipers of Grand Rapids, Mich.
- to Orillia, Ont. Cand. Peter Slofstra of Sarnia, Ont.
- to Dunnville, Ont., Rev. Robert Tjapkes of Rochester, N.Y.
- to Ottawa (Calvin), Ont., as minister of education and evangelism, Cand. Bernard De Jonge of Ottawa, Ont.
- to Wyoming, Ont., Rev. Peter Van Egmond of Abbotsford (First), B.C.
- to Lethbridge (First), Alta., Rev. Alvin Venema of Brantford, Ont.

Declined

- to Terrace, B.C., Rev. Nick Knoppers of Red Deer, Alta.
- to Owen Sound, Ont. Cand. Peter Slofstra of Sarnia, Ont.

Accepted

- to Smithville, Ont. Cand. Peter Ravensbergen of New Westminster B.C.
- to Guelph, Ont., as university campus chaplain, Rev. Edward Den

Haan of Calgary (Maranatha), Alta.
- to Orillia, Ont., Cand. Peter Slofstra of Sarnia, Ont.
- to Ottawa (Calvin), Ont., as minister of education and evangelism, Cand. Bernard De Jonge of Ottawa, Ont.

New clerks

Calgary, Alta. —William Verveda, 4 Glenwood Cres., SW, Calgary, Alta. T3E 3Z2
Aldershot, Ont.—W.Span, Box 717, Waterdown, Ont. L0R 2H0

New treasurer

Winnipeg (College Ave.), Man. — John Van de Hoef, 455 Emerson Ave., Winnipeg, Man.R2G 1G8

Address change

The address of Rev. John Bolt will be 47 Roseneath Ave., Toronto, Ont. M4C 3P4 starting September 1

Canadian Reformed

Accepted

- to Toronto, Ont., as missionary in Irian Jaya, Cand. H. Versteeg

Little change within Free Ref Church

by Arend Bisschop,
C.C. correspondent

The Free Reformed Church is a small denomination of 12 churches. Its membership increased by 22 to 3,099 members. The church's yearbook follows the tradition of providing information only of confessing and baptized members and not the number of families. Information of decisions on the synodical level is sketchy. Mr. C.W. Densel presented a brief historical report of the

church at Clifton, N.J., and Mr. J. Koopman gave a good report on the Chatham, Ont. church which celebrated her 25th anniversary in 1976.

The final article was an in memorium of Rev. J. Hamstra who died in 1976 while a retired minister at Dundas, Ont.

The Free Reformed Church will have two more ministers in 1977 when two students will graduate from the theological seminary of the Protestant Reformed Church. There are presently four vacancies within the denomination.

Calendar of Events

- Aug.5-25 Exhibition of paintings, prints, constructions and banners of eight Ottawa artists, Patmos Gallery, 406 King East, Toronto
- Aug.17 DAYBEAT ON CHCH-TV (Hamilton) from 10-11 a.m., as Doug Hall interviews Gerald Vandezande of the CJL Foundation
- Aug.19-21 Lakewood Christian Conference Grounds near Sarnia emphasize Canadian Home Bible League week, Rev. Ron Hallman, speaker
- Aug.20 Lakewood Christian Conference Grounds near Sarnia, Ont. hold senior citizens day, 10 a.m.-5 p.m.
- Aug.26-28 Lakewood Christian Conference Grounds near Sarnia hold share and praise week with Dave and Marg Hinds providing music and song.
- Sep.10 Annual Youth Evangelism Services (YES) Conference, Brantford, Ont. CRC.
- Sep.17 20th Annual Convention of the Sunday School Teachers Association in Bowmanville
- Sep.24 All-Ontario fall rally of the Christian Labour Association of Canada, Woodbridge Distr.Christ.High, Toronto, 9 a.m.
- Oct.15 Annual Meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest speaker: Dr. E.F.Schumacher, author of Small is Beautiful.

NEXT ISSUES OF CC:

DATED	MAILED	AD DEADLINE
Aug.19	Aug.17	Aug.15
Aug. 26	Aug.24	Aug.22
Sept.2	Aug.31	Aug.29

REFLECTIONS ON I PLEDGE YOU MY TROTH

Part 3 of 4

by Professor L. Selles

Prof. Selles is on the staff of the Canadian Reformed Theological Seminary, Hamilton, Ont.

Adultery, break-up, divorce

Adultery covers, in Olthuis' opinion, "all the ways in which infidelity can take place in marriage", pp. 62,63. This is true. Think only of the word of the Lord Jesus: "But I say you that everyone who looks at a woman lustfully has already committed adultery with her in his heart." Math. 5:28. This truth, however, becomes an untruth if the conclusion is drawn from it, as Olthuis does, that all kind of infidelities, which cannot be healed anymore, becomes a reason for the dissolution of marriage. He writes, "once the marriage is dead, the family, friends, church and state only acknowledge this sad fact", p.65. The state...." issues a writ of divorce", pp. 65, 66. "The church too must acknowledge the fact"...p.66. "If the church refuses to recognize the death of a marriage, it multiplies the sin by hypocritically maintaining an "empty shell" as a marriage". In other words, the policy for the church in case of divorce - for that is what it meant by the death of a marriage - is hands off. The only exception to this rule is the case that a couple, going through the divorce procedure, would not acknowledge their sin in the breakdown of their marriage.

For the rest they are to be left alone, and they are free to remarry with the blessing of the church, p.60. They are free to do so, and not exclusively the innocent party in case of adultery by the other party, followed by a divorce. In the first place there is, Olthuis feels, no thing like an innocent party. "Marriage is such an involved and intimate relationship that neither partner can claim to be 'innocent', both morally and legally", p.67. The most Olthuis will allow for is that "one party is more innocent than the other", p. 67.

In the second place, Olthuis does not accept that adultery is a biblical ground for divorce today and consequently for remarriage of the party against whom the adultery has been committed.

Maybe you wonder about the word of the Lord Jesus: "But I say you whoever divorces his wife, except for unchastity, and marries another, commits adultery." Math. 19:9; cf. 5:32.

Did the Lord not say with his 'except' that different from all other reasons which were used by the Jews and are used today, unchastity, or fornication is indeed a ground for divorce?

"This side reference to the possible necessity of divorce," Olthuis replies, "indicates that Christ recognizes divorce as a reality. "However he continues, "these words which appear to be directly related to the situation of that time, should not be used as grounds for divorce in every age." p.70.

So, though once upon a time there

might have been a biblical ground for divorce that is not the case anymore. Because of this lack of biblical grounds every divorce should be recognized for what it is, namely, the death of the marriage. I cannot but totally disagree with this view and with the interpretation of Jesus' word: "except for unchastity" as a timebound pronouncement which has lost its validity for today.

There is no indication whatsoever in text and context which justify such an invalidation of the word of the Lord because of the alleged timebound character of it. On the contrary, the Lord Jesus turns against the divorce-for-every-cause-practice of the time and points with an appeal to God's ordinance of the beginning and consequently of the present, to the indissolubility of marriage. That's the rule. The only exception to it is fornication. Far from being timebound therefore, the word of the Lord is fully up to date and we should leave it that way. That whole concept of timebound words of the Lord Jesus and of his apostles is extremely dangerous. It will, if we do not watch it, take the word of the Lord from us and saddle us with the words of theologians who may mean well but who in the meantime do not do well.

Remarriage

Olthuis is right when he warns to be careful in drawing general conclusions from a very special situation as is indicated in 1 Cor. 7:10-16, (p.70). I differ with him in the matter of remarriage. Olthuis does not feel that a remarriage of persons who are legally divorced is wrong. In my understanding of Scripture such a remarriage is only allowed for a person whose divorce was the result of adultery or fornication by the party with whom this person was married. For the rest, a remarriage is not allowed for the simple reason that the divorce was not justified. When I say not justified, I do not refer to the law of the land.

As far as the law of the land is concerned, one can divorce one's wife or husband for almost any cause nowadays. I refer to the law of God, as interpreted by the Lord Jesus according to what was in the beginning. There is, as we saw, according to that law, only one lawful reason for divorce, namely unchastity. To remarry in other cases than that, is not starting a new life but committing another sin with the intention to continue in it. With Olthuis I believe that "God's grace is big enough to forgive divorce and the sins involved", p. 71, but I do not believe that God's grace is so big as to allow to replace an old sin by a new one.

The Lord Jesus after pardoning the woman seized in adultery, did not say to her 'go ahead, marry someone else'. He said: 'go, and do not sin again', John 8:11. We should take care that we speak as the Lord spoke and that we do not speak - let alone act - as an unscriptural law, geared to the demands of a permissive society, speaks. We should take the more care of it because the danger of conformity to this world is very real. So real actually, that when it comes to divorce and remarriage, the law of the land seems

more familiar than the law of God. So far about this second part of the book.

Family: Introduction

The third section is written under the heading: *The family: Rest, Adventure and Guidance*. The family ought to be the place where children find these three, Olthuis feels. In addition to roots, parents should give their children 'wings' and guidance in order that they learn to use them.

This part of the books contains, in my judgment, various excellent paragraphs. I was especially grateful to observe that Olthuis pays due attention to the fifth commandment and to the related subjects of 'Parental Responsibility', 'Limited Authority' and 'Abuse of Office'. I would have liked it even better if Olthuis had based his whole exposition on this fundamental Scriptural given for all family life. It might have kept him from getting, what I consider, on the wrong track in various other paragraphs of this section.

Troth

The keyword here, however, as in the previous part, is 'troth' which is 'a pledged vow'. Regardless of other reasons, it seems to me, that already because of its character of a 'pledged vow' it is not a suitable concept for the family relationship. For two grownups can exchange vows at the occasion of their marriage, but that is hardly possible between parents and the children whom God gives them. As a matter of fact, the entire relationship is a different one. It needs, for that reason, a different key, the one for example of authority in love on the one hand, and of honour, love and obedience on the other hand. That is, however, not the main point I like to make.

Family planning & scripture

I want to take strong exception to the paragraph on family planning as, in my conviction, being unscriptural. "Together husband and wife", Olthuis writes, "must decide whether they wish to begin a family." The ground(s) leading to this decision not only determine(s) whether or not the blessing of having children will be sought but also whether or not birth control is morally justified. This point can not be decided in abstracto but only "within the confines of an individual marriage", p.74. If the decision to have no children is taken for selfish reasons, birth control is wrong, but if it is done for the sake of the Kingdom, this practice is right, Olthuis advances as Scripture evidence for his view Math. 19:11, 12.

"But he said to them, 'Not all men can receive this precept, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Kingdom of heaven.'"

I do not know if there were married eunuchs in New Testament times. From the context which speaks about the expediency to marry, it is anyway

clear that the text does not speak about people who were married, but of such who were not married. This text can therefore not be used as ground for the thesis that husband and wife must decide whether they wish to begin a family. If one wants to make sacrifices for the service of the Kingdom of God, the way to do so is not that one, once married, decides with his wife that they are not going to have children and the wife therefore will go on the pill or the husband will have a vasectomy, but as Paul taught clearly in 1 Cor. 7, that he, or she - provided that one possesses the gift of selfcontrol or continence - does not marry, 1 Cor. 7:1-9. Once married, the question whether or not a couple will have children, is not anymore a matter to be decided by them, but by the Lord, who opens and closes the womb. As to the married couple, it has simply to live according to the Pauline directive that husband and wife should give each other their conjugal rights, 1 Cor. 7:3, 4. Heeding this injunction, they should accept the consequences of it. Verse 5 of the same chapter shows that not everything is said with this one directive. That much is clear, however, that no appeal can be made on the Bible to substantiate the thesis that married people are free to decide whether or not they wish to have children. It is not just the old marriage form, for which Olthuis does not seem to have much use, it is Scripture which set the propagation of the human race as one of the purposes for the institution of marriage, Gen. 1:28.

How many children?

With respect to families with children, I agree with Olthuis that there cannot be 'set a rule as to the number of children a family should have'. It may look kind of naive, but I still believe that God who, according to Psalm 139 knitted me together in my mother's womb, beheld my unformed substance and wrote my days in his book, also determines the number of children He gives or denies children in the way of the obedience of husband and wife to his marriage ordinance. He also gives or denies them in the way of the playing with and the disobedience of husband and wife to his marriage ordinance. I cannot but reject therefore the present day attempt of couples to be like God via birth control so that not God but they will determine what kind of family they will have. I am afraid that, just as in the beginning, not man but the devil will get his way. I wish that, rather than speaking about family circumstances, which would or would not allow for a number of children, Olthuis had spoken up against the playing God mentality of our present age and had stood up for the right and sovereignty of the Lord in the spirit of a Malachi, Mal. 1:6; 2:15.

Insemination

I feel that artificial insemination in marriage is too tricky a subject than that it can be dealt with in a short paragraph, which concludes on the basis of 'the troth norm of marriage' that artificial insemination "appears to be permissible only when the donor is the husband", p.76.

Continued next week.

Christian Reformed Church takes steps

Continued from page 1

had not known about these accomplishments. Perhaps you didn't even know that there was a Committee for Contact with the Government. The reason is simple. The committee is limited in man-power. All the work is done on a voluntary basis. The committee members have their own heavy work-schedules and to inform the church membership fully about what went on takes a lot of time and energy. The committee is aware of that.

Another aspect of the committee's work concerns representation before authorities in the land. One can hardly imagine how much work that involves. The Christian Reformed Church has much to offer when it comes to telling the nation and its rulers about the will of God for public affairs. But we lack the man-power and the facilities to do it properly. The Committee for Contact with the Government has made a courageous beginning but it is very limited in what it can do. It grieves the committee that so much remains undone.

The Council of Christian Reformed Churches in Canada talked about these things many hours at its last meeting which was held in November 1976 in Willowdale. Upon due deliberation council decided that the time had come to appoint a full-time executive secretary who will assist the Committee for Contact with the Government, and, in a broader setting, all our churches throughout Canada. Such an executive secretary would coordinate research, disseminate information among the membership, arrange for proper publication and distribution of position papers and provide effective representation before public bodies in society. In close consultation with the Canadian Council and its constituent parts he would represent the churches in public life.

The council realized that it had taken a very important step. It was aware that not every church shared the conviction that this function was needed. Council agreed, therefore, not to make immediate appointment, but, rather, to instruct a study committee to consider all implications and to be available for consultation with the churches. Council decided to meet again in conjunction with the General Synod which was to meet in June 1977, in Grand Rapids, so that no expenses for an extra meeting needed to be incurred.

At the meeting of the Council in Grand Rapids the actual appointment was again postponed.

Council felt that more reflection was needed. But Council did affirm the decision taken in November, 1976, to the effect that the time is here for the appointment of a full time man to represent the Canadian churches in public life. The need was felt, however to make more thorough preparations. Two committees were appointed to make these preparations. Council will meet again in November 1977 to consider further recommendations and, possibly, make a definite appointment.

One committee will re-draft earlier proposals toward a job description. This committee is composed of people in the Edmonton area.

Another committee was appointed to process nominations for this function.

These committees are eager to receive your ideas on this development together with your suggestions. You may write to the clerk of the Council, Rev. J. Van Harmelen, Caesarea, Ont.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

We were invited with a few friends to have dinner in the home of one of the members of our church. When we had all arrived, soft drinks were served and there was the usual small talk about the weather, and about how bad the weather was up north. But then, at a given moment, the host said, "We always listen to the CBS evening news at this time." The TV set was turned on and silence prevailed for one-half hour while the evening news took over. There were no comments except when it told about tomorrow's weather - there were a few oh's and ah's - but for the rest silence. Here there were eight people, all active members of the church, two of them elders and one of them a preacher, but we all sat in silence and listened to Walter Cronkite and the evening news.

This seems to be the pattern in some homes. The morning paper is lying on the table, the news magazines are very much in evidence but the news at 6 is a must - we have to hear this. There's something sacred about that hour. In families where there are younger children they must be taught to be quiet or they must go to another room. No one may interfere with the comments of the newscasters. Some like NBC, others like ABC, and still others CBS, but each has his favorite news show and the ritual of the evening news has become an important part in the lives of many people and families.

We used to say that the pen was mightier than the sword. Today many feel that the power of the news media has put too much pressure on the opinions and on the knowledge of people. We all know that each newscaster has his own particular viewpoint and he's going to slant a little bit according to the way he sees it. None of them are completely unbiased. Today nearly all the news reporters include a woman; she has to present the feminine viewpoint. Then, of course, they have to

THOUGHT FOR THE WEEK: Life as we see it around us is filled with many problems and perplexities. Learn to look at it through the eyes of faith because then everything in life is filled with purpose and with a goal and it becomes meaningful.

have somebody who is from a minority group. In this part of the country it is either a black or it's somebody who speaks with a Spanish accent. This gives balance and this is the kind of thing that is needed in order to give a balanced program. So, you have the viewpoint of the newscaster, of a woman, and of the minority groups. The influence of TV is especially felt in this evening newscast. When you look at it carefully you begin to see that a TV camera with its message focuses on one little segment of the news - little bits of news that are picked out from the whole story of the day.

A group of 25 people are going to protest. They have good sized posters because this makes an impression on the camera. When these people protest they say, "Well, we can't start yet because the TV cameras haven't arrived." A few people on one street don't make much of an impact, but when you have these people walking about, chanting, singing, or waving their banners in front of a TV camera, millions of people see it. In recent months we've watched criminals hold hostages. Holding these hostages, of course, is a very dangerous thing. I often imagine myself in the position of being a hostage and I'm sure I'd do most anything to get out of that situation, no matter what it would mean. We know, too, that these people play up the news media. There are those people who hold a group of hostages and the police don't dare bust in because they might hurt the hostages and they want to save the lives of these people. So, they insist on talking to a favorite newscaster or they want at least to have

Evening news

their message put on the air and they're not going to be considerate of people unless they are sure that their demands are placed on the air. I'm not going to judge the wisdom of this because, after all, the lives of these people are involved. They show pictures of the buildings, they show what is happening there, they keep on repeating constantly that there are still 24 hostages being held and it constantly is placed on the news so that these people achieve their goal. You saw this in connection with the execution of one person who was very much in the news. This person was able to get across what he wanted on the TV cameras. He was able to present his views to the nation and finally when he was executed it seemed almost like he was a hero who was shot. I think the news is often misused in that way and it becomes dangerous when we make national heroes or celebrities out of people who are basically notorious, who are criminals.

The family is often influenced by the TV news to a far greater extent than we like to admit. Often the evening news provides the topic of conversation around the dinner table. In group meetings in the church reference is made to the things that were reported on the news. In one of our meetings one elderly gentleman who evidently had a lot of time to listen to the news remarked how wonderful it was to get news from all over the world. When two planes crashed in the Canary Islands everybody knew about it within fifteen minutes. In former days we would have had to wait until the next day to hear about it and then we'd read it in the paper. But it does affect the family.

In a young people's group that I was leading awhile back, a few of the young people expressed open resentment against the fact that their dad had to listen to the news. No one could talk with him during that time. One girl said that she wanted to use the car to attend a meeting at the church but dad would not let her butt into the news. He refused to answer her until the news was finished, and she expressed a lot of resentment because the TV set seemed to dominate the whole family during that particular time slot.

It's good for us to be informed; the problem is today that we know the events of the day rather readily, they are repeated again and again. We are thankful that this is possible, that we are not in a nation where the news is controlled by some dictator.

In southern Florida there is considerable ado about the Gay Rights Movement. Anita Bryant has been carrying on a campaign against liberalizing the laws for homosexuals and for a while it seemed she was going to lose the TV program for which she was scheduled and that the advertisers were going to take her off the Florida orange juice advertisement that she does so well. Over against this, there are a number of people from the Gay Rights Movements who are able to get on TV and talk about her in rather a slurring way. Surely we need to know what is going on in the world, but we should be careful to keep our balance. There may be something more important in the family than the evening news and we ought to keep our priorities straight. There are also certain items presented in the news that are not good material for children - the free discussion of sexual matters and sexual perversion surely cannot make a good impression on a youthful mind. It may be well for our children to learn about the world in which we live, but possibly we ought to do a little interpretation for them. The news is supposed to be objective as far as religion is concerned; it seldom is, and for this reason as parents we have to help our children to read the news from a Christian viewpoint. This is the way we teach history; maybe that's the way we ought to teach the history of the day also.

Reformed Ecumenical Synod

New Publications

Several new RES publications have come from the printers this spring, most of them conference papers presented in Cape Town, South Africa in August, 1976.

The booklet *Training for Missions* contains the RES Cape Town Missions Conference papers. They deal with the equipment of missionaries and ministers, the mobilization of the congregation, and cross-cultural cooperation in such training.

Because the doctrine of the Holy Spirit as advocated by the charismatics has been a problem in many RES churches, the Cape Town Synod sponsored a one-day conference on the biblical teaching on the Holy Spirit. Three aspects were singled out for attention: the charismatic gifts of the Spirit; the work of the Holy Spirit in the church; and the Holy Spirit's presence and influence in human culture.

Theology and Church in the Contemporary World, another theme dealt with in Cape Town, raised such issues as the nature of theology, its effect - for good or ill - upon the church, the relation of theology to the church's confessions, and the effect of both confession and theology upon the people of God.

A few copies of *The Message of Cape Town* are also still available.

The third, expanded edition of the *World Survey of Reformed Missions* (160 pages) has been completed; the number of entries has increased more than 50 per cent over the last edition. Part of this expansion is due to the fact that the survey no longer takes in only those churches receiving missionaries, "mission fields in the traditional sense, but also the "sending" churches, since the latter are no less the object of mission than the former.

Francophone Seminary

Prof. J. Kamphuis of the theological School of the Liberated Reformed Churches in the Netherlands, located in Kampen will make an official visit to the Faculté Libre de Théologie Réformée in Aix-en-Provence, France. The Theological School took the action in response to visits by Profs. Pierre Courthial and Paul Wells to Kampen earlier this year. During this visit the French professors made it known that guest lecturers from Kampen would be welcome at the Faculté. Prof. Kamphuis will further explore the possibilities for such cooperation.

The Faculté has begun construction to accommodate a student body that has rapidly outgrown its facilities. The cost of expansion is modest, but the Reformed community in France is small. For this

reason, the Huguenot Fellowship has been organized to lend support from the USA to this center for Reformed reflection in France. (Address: P.O. Box 175, York, Pa., USA 17405).

The Reformed Theological College of the Reformed Churches in the Netherlands, also located in Kampen, has already pledged support in the amount of 25,000 Dutch florins for the next three years to the Faculté Libre for its construction project. The school in Aix claims to be the only French speaking theological college that trains students in the living traditions of classical Calvinism.



Church clashes with government.

The Dutch Reformed Church in South Africa has approached the government on the matter of a lottery scheme designed to sell Defense Bonds. A spokesman for the DRC spoke of "a definite clash between church and state" on the issue.

The United Congregational Church of Southern Africa invited the DRC to become involved with it in areas of social ethics more urgent than gambling. It suggested that the clash between church and state should be over more fundamental issues than a lottery, namely, the inequality which bestows privilege on the white minority at the expense of the black majority and denies human rights to the latter. *The World*, a black Johannesburg newspaper commented: "What a monumental tragedy that a text like this (referring to the biblical injunction against gambling) is the only thing that can arouse the might and condemnation of the official church of our country."

Reformed alliance to visit South Africa

(Grand Rapids) The annual meeting of the Reformed Alliance (Gereformeerde Bond)

within the Netherlands Reformed (Hervormde) Church took place in mid-May. Its theme was "Spiritual Revival". The president of the Alliance, Rev. W.L. Tukker, emphasized that in order to know God one must know the Bible. Conversion, he said, is brought about by a knowledge of the fundamental truths of Scripture. The Reformed Alliance (GB) is in effect a rightist church within an inclusive church.

It was announced at the meeting that a hefty delegation of the Reformed Alliance had been invited to visit South Africa by the three Afrikaaner churches: the Dutch Reformed Church, the Nederduits Hervormde Kerk (NGK), and the Reformed Church (GKSA). The visit is planned for October 24 to November 14 when the quadrennial synod of the NGK will be held. The delegates will also visit the colored and black churches. They will travel in pairs in order to cover as much ground and meet as many people as possible.

Earlier the Alliance made a trip to Belgium to establish contacts with evangelical leaders there and to investigate whether there is a "right wing" in the Protestant Church of Belgium.

Gospel overcomes tribalism

More than 600 Indians met with a small group of bushmen on an airstrip in Palumeu, Surinam last month studying Scripture, sharing experiences, singing, praying, and realizing the unity of believers in Christ. This is the fourth such conference organized at the initiative of the Trio and Wayana tribes. Several different tribes were well represented at the conference and all speeches were translated into five different languages. Some of the participants came all the way from Guyana - a two week hike for them.

The women of the sponsoring tribe were busy weeks ahead preparing food for the conference. Akurio and Wai Wai ate together; Trio and Wayana broke bread together. Fifteen years ago such a meeting would have been a battlefield.

Church growth: does it add up?

The 1977 Yearbook of the Christian Reformed Churches in the Netherlands shows that the church grew by 1855 members during the past year. The news has not caused church leaders to rejoice at the effectiveness of their evangelism program, however, for 1341 of the new members came from two congregations in Urk that formerly belonged to the Reformed churches in the Netherlands, and 453 members from RCN congregations. About 100 members also came to the CRC from the Free Reformed Churches (unaffiliated). In fact, only 30

people joined the CRCN who did not transfer from some other denomination. Writing in the Yearbook, Rev., H. Van der Schaaf asks his church "Are we perhaps blocking the Holy Spirit?"

New Church in Spain.

The newsletter of World Presbyterian Mission reports the organization of a new Protestant denomination in Spain with congregations in Barcelona, Madrid and Sevilla: it is called La Iglesia Reformada Presbiteriana (The Reformed Presbyterian Church). The service in which the church was officially organized was held in the Sevilla church; it also served as the occasion for the Sevilla congregation's official organization and the ordination of the pastor. Several interested representatives from churches in other cities were also present at the ceremonies.

A new religious liberty in Spain makes mass evangelization much less difficult because the Protestant churches now have access to radio, translation and publishing projects which formerly were difficult, if not impossible, to employ. "Apart from the public effort of the Banner of Truth Trust, little of Calvinism or the Reformation is in evidence in the Protestant churches being established in that land."

World Presbyterian Missions has been invited to collaborate with the new Reformed Presbyterian Church in Spain.

Bulletin moves to England

The *International Reformed Bulletin*, which has carried the lectures of many RES conferences, will undergo a change in editorship and format. Dr. Paul G. Schrotenboer, General Secretary of the RES, has edited the Bulletin for the last ten years. The new editor will be David R. Hanson M.D., Milverton Lodge, 3 Ottawa Place, Leeds LS7 4LG, England. Mr. Lance Bidewell, 43 Thomas More House, Barbican, London, EC2Y 8BT, will act as managing editor and treasurer, and Mr. John Wilson, 39 Lodge Tower, Motherwell, Scotland, as news editor.

Black pastor speaks on apartheid

On his way home from the Conference on Non-violent Alternatives held in Londonderry, Rev. Sam Buti, one of the leaders of the Dutch Reformed Church in Africa, spoke to a group from the Remonstrant Brethren in the Netherlands. He voiced regret and guilt for not having spoken out sooner on the racial situation in South Africa: "I should have opened my mouth sooner, I have kept silent too long, but now I will keep speaking out."

Rev. Buti felt that the position of the whites in South Africa had changed very little.

He called the system of government in South Africa violent and supports the breaking of economic ties with South Africa. He charged that industry founded in the white areas does little to help blacks; if these companies really wanted to help the blacks, he suggested, they would locate in the black territories.

New Books

A Reformation Debate, John Calvin and Jacopo Sadoleto, Baker Book House, Grand Rapids, MI 1976, 136 pp. \$2.95.

Exploring the Heritage of John Calvin, David E. Holwerda (ed.), Baker Book House, Grand Rapids, MI., 1976, 317 pp. \$7.95

Christian Higher Education: The Contemporary Challenge. Proceedings of the First International Conference of Reformed Institutions for Christian Scholarship, Potchefstroom, September 9-13, 1975, Potchefstroom, Institute for the Advancement of Calvinism, 1976, 418 pp. 10 Rand.

For anyone needing proof, the above three books demonstrate that Calvinism and Calvin studies are alive and battling in the contemporary world. As listed, each book steps a little farther away from Calvin himself: in the first one Calvin himself speaks; the second looks at Calvin's writings through the eyes of contemporary Calvinist scholars; the third deals with the institutions of learning and the whole world of thought that, in the tradition of Calvin, continues to look at reality through the spectacles of God's revelation.

Three rings of ripples go out from the historical origin of the man Calvin. Calvin's writings themselves continue to be read; but even more people are influenced by leaders - preachers and teachers - who draw ideas and inspiration from Calvin's writings; but even when Calvin and his ideas are not consciously under consideration, he has formed the outlook, the way of perceiving all of reality for Christians all over the world.

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CHURCH PAGE

Rev. J. van Harmelen, Caesarea, Ont.

Press Parade

The effect of 250 years of prayer

(Upon request I reproduce this article from Decision. JVH)

The Moravian community of Herrnhut in Saxony, in 1727, commenced a round-the-clock "prayer watch" that continued nonstop for over a hundred years.

By 1792, 65 years after commencement of that prayer vigil, the small Moravian community had sent 300 missionaries to the ends of the Earth.

Could it be that there is some relationship between those two facts? Is fervent intercession a basic component in world evangelization? The answer to both questions is surely an unqualified "yes".

That heroic 18th-century evangelization thrust of the Moravians has not received the attention it deserves. By 1792, the year that William Carey proposed his mission to India, the Moravians had already sent out 300 missionaries!

Indeed, when Carey proposed his mission to that meeting in Kettering he tossed on the table in front of him a copy of *Periodical Accounts of Moravian Missions* and challenged his fellow Baptists: "See what these Moravians have done! Can not we follow their example and, in obedience to our heavenly Master, go out into the world and preach the Gospel to the heathen?"

Even less-heralded than their missionary exploits is that hundred-year prayer meeting that sustained the fires of evangelism. This year is the 250th anniversary of the origin of that prayer watch.

The Moravian community at Herrnhut in Saxony (modern Germany) was only five years old in 1727. Persecuted Christians from Bohemia and Moravia had found refuge in 1722 at the estates of Count Nikolaus von Zinzendorf, a devout nobleman. The count appropriately designated the community Herrnhut — "watch of the Lord."

During its first five years of existence the Herrnhut settlement showed few signs of spiritual power. By the beginning of 1727 the community of about three hundred people was wracked by dissension and bickering. An unlikely site for revival!

Zinzendorf and others, however, covenanted to pray and labor for revival. On May 12 revival came. Christians were aglow with new life and power, dissension vanished, and unbelievers were converted.

Looking back to that day and the four glorious months that followed, Zinzendorf later recalled: "The whole place represented truly a visible habitation of God among men."

A spirit of prayer was immediately evident in the fellowship and continued throughout that "golden summer of 1727," as the Moravians came to designate the period. On August 27 of that year 24 men and 24 women covenanted to spend one hour each day in scheduled prayer. Soon others enlisted in the "hourly intercession." "For over a hundred years the members of the Moravian Church all shared in the 'hourly intercession.' At home and abroad, on land and sea, this prayer watch ascended unceasingly to the Lord," stated historian A.J. Lewis.

The Memorial Days of the Renewed Church of the Brethren, published in 1822, 95 years after the decision to initiate the prayer watch, quaintly describes the move in one sentence: "The thought struck some brethren and sisters that it might be well to set apart certain hours for the purpose of prayer, at which seasons all might be reminded of its excellency and be induced by the promises annexed to fervent, persevering prayer to pour out their hearts before the Lord."

The journal further cites Old Testament typology as warrant for the prayer watch: "The sacred fire was never permitted to go out on the altar (Leviticus 6:13); so in a congregation which is a temple of the living God, wherein he has his altar and fire, the intercession of his saints should incessantly rise up to him."

That prayer watch was instituted by a community of believers whose average age was probably about thirty. Zinzendorf himself was 27.

The prayer vigil by Zinzendorf and the Moravian community sensitized them to attempt the unheard-of-mission to reach others for Christ. Six months after the beginning of the prayer watch the count suggested to his fellow Moravians the challenge of a bold evangelism aimed at the West Indies, Greenland, Turkey and Lapland. Some were skeptical, but Zinzendorf persisted. Twenty-six Moravians stepped forward the next day to volunteer for world missions wherever the Lord led.

The exploits that followed are surely to be numbered among the high moments of Christian history. Nothing daunted Zinzendorf or his fellow heralds of Jesus Christ — prison, shipwreck, persecution, ridicule, plague, abject poverty, threats of death. His hymn reflected his conviction.

*Ambassadors of Christ,
Know ye the way ye go?
It leads into the jaws of death,
Is strewn with thorns and woe.*

The first missionaries reached the West Indies in 1732. During the next two years 22 missionaries died; Moravians termed the experience "The Great Dying." But others came to take their places. Government authorities imprisoned two of them, but the intrepid count crossed the ocean to intervene on their behalf, secure their release, and gain a promise of freedom of movement.

The same devotion and zeal characterized the Moravian outreach everywhere. When he was only 15 years old, Zinzendorf had covenanted with a young Swiss Christian "to labor for the conversion of the heathen, and especially those heathens for whom no one cared." Now he and his renewed brethren were going to do just that. The historian Lewis points out the place of the human — Zinzendorf's strategy and charisma — and the divine persevering prayer: "Like most worthy generals, he knew in theory and practice the hazards of the campaign; and he sent his warriors into the battlefield and kept them there, with all the resilience that the most agonizing and perpetual prayer could secure."

While the Herrnhut community prayed and the gallant missionaries worked, their leader forbade the printing of a biography of any of them, including himself. "To seek for souls in order that Jesus may receive those who love him and that his Kingdom may be inhabited, that is my work," declared Zinzendorf.

Another consequence of that prayer bombardment and evangelization explosion was the conversion of John Wesley. The great evangelist's heart was, in his words, "strangely warmed," and he came to a personal faith in Christ as he attended a Moravian meeting in London in 1738 — 11 years after commencement of the prayer watch.

Church historians look to the 18th century and marvel at the Great Awakening in England and America which swept hundreds of thousands into God's Kingdom. John Wesley figured largely in that mighty movement and much attention has centered on him. Is it not possible that we have overlooked the place which that round-the-clock prayer watch had in reaching John Wesley and, through him and his associates, in altering the course of history?

One wonders what would flow from a commitment on the part of 20th-century Christians to institute a "prayer watch" for world evangelization, specifically to reach those in Zinzendorf's words, "for whom no one cared."

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Those wishing to come for the Saturday Get-together, accomodation, or an Anniversary booklet, please contact, before September 17, Mrs. J. De Jong, Box 63, Lucknow, Ont. NOG 2H0, tel. 519-528-3942.

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Hebt u niet gelezen?

Hebt u niet gelezen, dat God in het begin de mens schiep als man en vrouw? Zo klinkt vanuit het Evangelie het woord van de Heer Jezus tot ons. Een theoloog als Brunner die heel veel geschreven heeft over het huwelijk en het huwelijksleven, zegt ergens: Reeds die ene zin doet de Bijbel lichtend als Gods Woord boven alle boeken der wereld staan. De mensen hebben echter Jezus het zwijgen willen opleggen.

In het midden van de vorige eeuw verscheen er in Frankrijk een boek, waarin een tweede komst van de Heer Jezus beschreven werd. In de mensenmassa van het moderne Parijs verschijnt Hij als de Man van Smarten, gebogen onder een kruis. Slechts even trekt hij de aandacht. Het jachtende leven staat een ogenblik, doch ook maar een ogenblik, stil om dit zonderlinge gebeuren. Men gaapt hem aan, jouwt hem uit, beschouwt hem als een dwaas, en voort snelt het leven. Niemand denkt meer aan hem. Hij stierf tenslotte eenzaam en vergeten op een van de drukke kruispunten van de grote stad en niemand neemt er notitie van. De strekking van dit boek is duidelijk. Jezus heeft afgedaan, dat is wat de auteur wil zeggen.

We zijn nu meer dan een eeuw verder. De belangstelling voor de Heer Jezus is in de 20e eeuw groot. De Bijbel is een bestseller. De vraag: wat dunkt u van Jezus? werd door velen gesteld. De Bijbel is nog nooit zo vaak vertaald als tegenwoordig. Er is al weer een nieuwe vertaling als u de vorige nog niet eens gelezen hebt. En de christelijke kerk ging voort om in de naam van Jezus het evangelie te prediken, en zij doopte in Zijn naam, en ontsloot de toegang tot het Avondmaal tot gemeenschap met Jezus Christus, en voltrok huwelijken in de naam van de Drieënige God.

Hebt u niet gelezen? Het is een woord van Jezus dat aangeeft dat we bij het huwelijk onze aandacht moeten geven aan het Woord van God. Dat Woord zal moeten zeggen wat het huwelijk is en hoe het huwelijk moet worden beleefd. Dat Woord zal moeten zeggen hoe wij in het huwelijk hebben te leven. Dat Woord is immers het richtsnoer voor "ons geloof en leven". Alleen als we de Here Jezus hebben leren kennen als onze Heiland en Zaligmaker, dan is er bereidheid om alle eigen normen op zij te zetten, en te luisteren naar Zijn Woord.

Gelovend in de vergeving onzer zonden, rustend in het offer van Christus, aan het kruis volbracht, willen we in diepe afhankelijkheid van onze hemelse Vader, uit wiens hand wij zoveel zegeningen ontvingen, luisteren naar Gods Woord dat uit de Bijbel tot ons komt. Zonder Gods Geest is dat niet mogelijk. De Geest spreekt door het Woord, maar moet ook spreken in ons hart. En Christus is het fundament van onze zaligheid. En Hij is ook het fundament van ons huwelijk. Daarom noemen we het een christelijk huwelijk. En in Hem is ook de Vader, God de Vader, ons zeer nabij.

En zo, getrouwd in de Naam van de Drieënige God, misschien al heel lang geleden, gaan we luisteren naar wat Jezus te zeggen heeft. En het klinkt heel eenvoudig uit Zijn heilige mond: "Hebt u niet gelezen dat God in het begin de mens schiep als man en vrouw en dat Hij zei: Daarom verlaat een man zijn vader en moeder om zich met zijn vrouw te verenigen en wordt hij met haar één lichaam. Zij zijn dus niet langer twee, maar vormen één lichaam. Wat God heeft samengevoegd, mogen de mensen dus niet scheiden." Dat zei de Here Jezus!

Wie, getrouwd in de naam van de Drieënige God, heeft er nu nog wat te vragen? De Farizeeërs hadden wat op te merken. Natuurlijk. En toen begonnen de discipelen ook wat te zeggen. Het was beter geweest als ze gezegd hadden: Zo is het Rabbi! Zo is het en niet anders! Wat God heeft samengevoegd, mogen de mensen dus niet scheiden! Hebt u het niet gelezen? Het staat in de Bijbel, Mattheus 19:4-6.

J. Van Harmelen

De vlugge, prettige synode van de Christian Reformed Church

door Rev. J. Van Harmelen

Benoemingen

Eerst maar iets over de verschillende benoemingen die de synode gedaan heeft.

Op ons seminarie ziet men uit naar de komst van een professor die voor drie jaar college zal geven over Calvin. Een gastprofessor dus. Het is Dr. Battles van het Pittsburgh Theological Seminary. Hij is wijs en zijnd bekend als een Calvinkenner. Hij heeft het beroemde boek van Calvin, de Institutie, in het Engels vertaald. Men verwacht veel van zijn driejarige arbeid aan onze hogeschool. De professoren Hugen en Snapper werden herbenoemd.

Calvin College is een danig groeiende school van onze kerken en daarom kan ik alleen in het kort vertellen dat door de synode 26 nieuwe en 37 herbenoemingen werden gedaan.

Verder benoemde de synode de opvolger van Louis van Ess, als uitvoerend directeur van het Christian Reformed World Relief committee: John De Haan van Denver, Colorado. Karl Westerhof werd voor de volgende drie jaar herbenoemd als secretaris van de Synodical Committee on Race Relations.

Peter Borgdorff (field-secretary of the Board of Home Missions) en Duane Vander Brug (personnel secretary of the same Board) werden herbenoemd voor een periode van 4 jaar. Dr. Eugene Rubingh werd herbenoemd voor vier jaar als Executive Secretary of the Board of World Missions.

37 Candidaten

Dertig kandidaten werden toegezien "om te staan naar het ambt van Dienaar des Woords" in de Christian Reformed Church, en in de loop van dit jaar kan dit nummer worden uitgebreid tot 37, want er zijn nog zeven studenten die bijna klaar zijn. Men wilde hen niet een heel jaar laten wachten op de toelating. Zij worden evenals de anderen geëxamineerd door de Board of Trustees en de algemene verwachting is dat zij dit examen met goed gevolg zullen afleggen.

Synodale Besluiten

Onder de bekwame leiding van Rev. B. Nederlof van Hamilton (Immanuel) duurde deze synode lang geen volle twaalf dagen. En als je alle papieren nakijkt dan ben je erover verwonderd dat er in korte tijd zoveel gedaan werd. Het is elk jaar weer een krachtprestatie. Een vermoedend werk voor de afgevaardigden. En er waren er van al die classes niet minder dan 152!

Om u iets te vertellen van wat er op de synode gebeurde, volg ik de inhoudsopgave van de agenda. Zoals u misschien weet zijn er op een synode altijd rapporten van "boards"

raden, besturen, van bepaald werk hun opgedragen door de synode, van vaste commissies, die ook door de synode zijn aangesteld om bepaald werk in de kerk te verrichten. Verder zijn er rapporten van degenen die onze kerk vertegenwoordigen in allerlei werk dat gedaan wordt in Gods Koninkrijk. Dan nog de rapporten van speciaal benoemde studietoelagen, en tenslotte voorstellen van classes en kerken, en ook appels van classes, kerken of personen tegen besluiten van classes of synode. Het laatste punt op de agenda van deze synode

was een confessioneel revisie bezwaarschrift.

Zoals u ziet, een hele lijst. Ik doe nu maar een greep uit elke categorie, anders wordt mijn verslag veel te lang.

Rapporten van Raden van Gevolgmachtigden

Dat zijn dan de lijvige rapporten over de Back to God Hour, Calvin College and Seminary, World Missions, Publications en de CRWRC.

Als u die rapporten leest dan ziet u nog eens wat een werk er verzet wordt door degenen die onze kerk in dit

Vervolg op pagina 10

OVERGAVE

Ik geef me aan U over, Heer, en bid U maak een einde aan alle rusteloosheid. Mijn wil geef ik U; leid mij en toon mij Uw wil.

Mijn gedachten geef ik U. Ik geloof niet meer, dat ik zo knap ben, dat ik mezelf begrijp, heel dit leven of de mensen. Leer mij in Uw gedachten denken.

Mijn plannen geef ik U. Ik geloof niet meer, dat mijn leven zijn betekenis ontleent aan hetgeen ik van mijn plannen weet te verwezenlijken. Ik vertrouw mij toe aan Uw plan, want U kent mij.

Mijn zorgen geef ik U. Ik geloof niet meer, dat ik met mijn zorgen iets verbeter; dat hangt enkel af van U. Waarvoor zal ik me zorgen maken?

Mijn vrees voor mijn eigen fiasco geef ik U. Ik hoef geen succesvol mens te zijn, als ik een gezegend mens mag zijn volgens Uw wil.

Alle onoploste vragen, alle moeite met mezelf, Alle krampachtige verwachtingen geef ik U. Ik geef het op tegen gesloten deuren te lopen en wacht op U, U zult ze openen.

Ik geef mij over aan U; ik behoor aan U, Heer, U hebt mij in Uw goede hand. Ik dank U.

Geert Boogaard

J. Zink, Het nieuwe woord

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De vlugge, prettige synode van 1977 van de Chr. Reformed

Vervolg van pagina 9

werk vertegenwoordigen, en al degenen die in deze arbeid betrokken zijn. De afgevaardigden zagen de eerste film die vervaardigd was door de Back to God Hour, om vertoond te worden op de beeldbuis. Het was een documentaire film over de Bijbel, een "zeer speciaal boek". Dat is de eerste film van de 26 waarvoor de synode van 1976 het groene licht gaf. Het zal wel een paar jaar duren voor dat dit aantal is bereikt want er zit heel wat aan vast om een goede film te maken. Radio en televisie worden ingeschakeld om Gods Woord aan de massa te verkondigen!

Het speciale voor de "Board of World Missions" was de volmacht om een nieuw zendingssterrein te openen, en wel Bangladesh, en om het Central America terrein te vergroten, zodat Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua en Panama er nu ook bij horen. Ook werd besloten dat de synode de reiskosten zal betalen van een of twee predikanten uit kerken die door onze zending zijn ontstaan om onze synode te bezoeken.

Om de Reformed Church in Australië te helpen werd besloten dat deze kerk predikanten uit onze kerk mag beroepen, terwijl onze synode jaarlijks met \$5,000 in de kosten zal bijdragen.

Uit het rapport van Home Missions blijkt dat onze kerk 135 home-missionaries heeft werken in 34 staten en provincies. En een overgroot gedeelte van dat werk bestaat in het beginnen en helpen voortbestaan van nieuwe gemeenten.

In Canada werden in 1976 drie nieuwe posten geopend: Fort McMurray, Kamloops en Meadowvale, terwijl in 1977 een "campus minister" wordt gezocht voor de Universiteit van Guelph.

We leven in een tijd waarin moderne communicatiemiddelen ons ten dienste staan. Toen de Board of Publications na het bedanken van Rev. A. Kuyvenhoven als theologisch redacteur genoodzaakt was om te zien naar een opvolger, viel het oog op Dr. Harvey Smit. Omdat hij in Japan woonde, was er een voorstel om een vraaggesprek met hem te houden via een satelliet telefoon. Dit vraaggesprek werd beluisterd door het hele

bestuur en met algemene stemmen werd hij voorgedragen aan de synode als theologisch redacteur. De synode benoemde hem, en niet alleen hem, maar ook een director of education nl. Mr. A. James Heynen; en ook nog een pedagogisch redacteur, Mr. Robert Rozema, een journalistiek redacteur Mrs. Ruth VanderHart; en een kunst redacteur: Mr. Paul Stoub.

De Board of Publication vroeg ook aan de synode een commissie te benoemen om de Psalter Hymnal onder de loep te nemen en te herzien. In deze commissie zullen dan zowel de Board of Publications als de Liturgical Committee en de Psalter Hymnal Supplement Committee vertegenwoordigd zijn. De synode benoemde zo'n commissie. Het was hoog tijd dat de Psalter Hymnal, die pas 20 jaar geleden herzien was, opnieuw bekeken en verbeterd werd. Het zou wel 8 tot 12 jaar duren voor dat zulk een omvangrijk werk voltooid zou kunnen worden. Nu, vooruit dan maar, kerkelijke molens malen langzaam. Ik denk zo dat heel wat lezers van dit artikel eerder het lied van

Mozes en het Lam, die geen van beide in de Psalter Hymnal staan, zullen zingen, dan de revisieerde psalmen en gezangen uit de nieuwe Hymnal! Het is echter een heel werk. Er zijn tegen onze Psalter Hymnal ook heel wat bedenkingen te maken. Wijlen Rev. K. Hart heeft daarover vroeger in De Wachter ook al eens lezenswaardige opmerkingen gemaakt.

Het is erg verleidelijk om in te gaan op het besluit van de synode om het werk van de board ten aanzien van een kerksschoolcursus, waarin de Bijbel en de Heidelbergse Catechismus zo'n grote plaats innemen, maar dat kan later misschien nog wel eens. Ik was blij te lezen dat de cursus van onze kerksschool nog jarenlang het stempel zal dragen dat Rev. Kuyvenhoven er op gedrukt heeft en dat ook andere kerken "ons" materiaal gebruiken!

De Christian Reformed World Relief Committee zal Mr. Louis van Ess, die van het begin de CRWRC organiseerde, vertrekken en Mr. John DeHaan benoemd als opvolger. Door de grote activiteit van de Canadese diakonieën

voelde men zich genoodzaakt aan de synode voor te stellen meer invloed aan Canada in het dagelijks bestuur te geven waarmee de synode accoord ging.

Ik zal maar niet te veel uitweiden over de rapporten van de permanente commissies, die op elke synode uitgebracht worden. Een heel belangrijke commissie is echter die voor interkerkelijke verbanden (The Interchurch relations Committee).

Voorstellen van deze commissie werden door de synode aanvaard b.v. de CRC ontvangt de Associate Reformed Presbyterian Church in haar kerkelijke gemeenschap. De synode raadt kerkeraden aan liever overdracht van lidmaatschap te verlenen aan leden die zich willen aansluiten bij een kerk waarmee wij in kerkelijke gemeenschap leven dan een bewijs van ontslag.

De aandacht van de synode wordt gevraagd voor de besluiten van de Gereformeerde Oecumenische Synode te Kaapstad gehouden in 1976, en deze besluiten worden ter bestudering en uitvoering doorgegeven aan de desbetreffende departementen. De

DE KEUS VAN 'T SMALLE PAD ⁴² een vervolgverhaal door Gé Verhoog

Gij hoort het fameuze orgelspel; hij denkt aan zijn eigen spel thuis op het harmonium. Het lukt hem al aardig, het moet lukken want het is een genot het te kunnen. Als ik het eenmaal kan, denkt Peter, dan zou ik het willen leren op een kerkorgel - waarom zou ik dat niet kunnen? Waar een wil is is een weg, zegt meester altijd en als Dirk nu eens op het werk van z'n vader kwam en hij zelf weer terug naar school -

In de hoge kerkbank zit Peter - bijna twaalf jaar. Tenger jongensfiguurtje met ogen en handen van een kind. Maar in hem gloeit een verlangen, een ideaal, een onverzettelijk willen dat hem kan voeren naar een leven van werken voor hemzelf, voor de naaste, maar vooral in Gods weg.

21

Het voorjaar geeft fraaie dagen en men meent het te kunnen wagen op een zaterdagavond een muziekuitsvoering te geven in de muziektent, die verzezen is aan de rand van het dorp. Het fanfarekorps heeft ale vele stukken op het repertoire, voor het geval dat het eens mooi weer zal zijn op die datum die zij bepalen voor een openlucht-concert en de zangvereniging "Onderlinge Oefening" is reeds in staat verschillende liederen te zingen.

Wat is er mooier en romantischer dan een openlucht-concert op het dorp, waar de ouderen op de kleine banken zitten en de jongeren heen en weer kuieren, waar de oude kennissen elkaar hervinden en nieuwe kennissen vaak banden voor het leven aanknopen, alles onder het genot van blijde, luid opklinkende muziek.

Verbeek is met zijn vrouw ook naar het grote plantsoen gewandeld; hij heeft het werk eerder beëindigd, want tenslotte is het zaterdag.

"Eigenlijk moest u zaterdag niet werken", heeft Teunis gezegd, maar

Teunis kan toch zo'n blaag zijn; het is niet te geloven dat het joch dit jaar eindexamen moet doen en dan schoolmeester is.

"Zaterdag niet werken?" herhaalde Verbeek, "de waanzinnige gedachten van de jeugd - een volle werkdag verliezen - scham je niet?"

"U werkt van 's morgens vijf tot het donker wordt," hield Teunis vol, "is de dag niet lang genoeg? Een mens heeft recht op wat rust."

"Rechten?" viel Verbeek uit, "rechten? Een mens heeft geen rechten, een mens heeft alleen plichten."

"Het zou wel plezieriger zijn als je zaterdag iets vroeger thuiskwam," zei moeder wat aarzelend, "daarbij komt, dat je dan minder vermoed bent voor de zondag - je kunt je beter voorbereiden voor de zondag."

"Laat ons de rustdag wijden", viel Teunis overtuigd in, maar zulke dingen gaan vader werkelijk wat te ver: "Je moet niet profaan zijn, mijn zoon."

"Profaan?" vroeg Teunis verbaasd, "ik haal de Bijbel niet aan, ik citeer een psalm - dat is niet profaan. Dit is een woord op z'n plaats."

Verbeek had een rimpel tussen z'n wenkbrouwen getrokken. "Jij moet je plaats een beetje beter kennen," had hij stroef opgemerkt, "je hebt teveel praat. Heb eerbied voor de psalmen, er zijn zoveel prachtige verzen bij."

"En zoveel verouderde," hield Teunis vol. "De dominee laat heus niet alle psalmen zingen; het wordt tijd dat we eens wat gaan schiften of opnieuw berijmen."

Een stilte was even ingevallen, dan brak vader los: "Teunis! Waar haal jij in vredesnaam dergelijke gedachten vandaan? Toch niet van de meester? Met wie ga je om? Een nieuwe berijming - laten we daarvoor gespaard blijven. Als

al het mooie weggesmeten wordt..." Hij schudde in afkeer het hoofd.

"Ik laat me niet beïnvloeden," verkondigde Teunis. "Ik denk mijn eigen gedachten en de berijming is al zo'n tweehonderd jaar oud..."

"Ik wil er niets meer over horen," brieste vader, "jij bent gewoon een oproerkraai, een revolutionair!"

Moeder had met een bijna onmerkbaar hoofdschudden de kritiek van Teunis bezworen - er zou immers toch geen overeenstemming komen tussen de starre inzichten van Verbeek en de kritische inslag van Teunis. Een niet te overbruggen kloof met een niet te beantwoorden vraag, wie gelijk had.

Intussen heeft vrouw Verbeek het zover gekregen, dat ze door middel van Klaartje haar man elke zaterdag een uur eerder thuis ziet komen; Klaartje haalt hem dan van zijn werk af.

"Ach vader, ach vader, kom mee," lacht Henk vermaakt, "en dan bedoelen we niet, dat we vader uit de kroeg halen, maar van zijn werk."

Verbeek verdween in de keuken om zich van zijn werkkleding te ontdoen en also te veranderen in huisvader. Huisvader!

Het is des mensen plicht te trouwen en een gezin te stichten, denkt hij vaak, maar het leven zou heel wat gemakkelijker zijn, als hij niet die plicht had gevoeld. Hij ziet zijn kinderen en verwonderd zich steeds hoe het mogelijk is, in een gezin zoveel verschillende karakters. De enige die het leven ernstig neemt is Henk, maar als Verbeek denkt aan de loszinnige praat van Klaartje en het stomme gezwets van Teunis, om van de opstandigheid van Peter nog maar te zwijgen, dan wordt het hem benauwd in de ziel. De kinderen zijn gedoopt: hij heeft voor God en Zijn gemeente beloofd, hen goed op te voeden in de leer.

Deze gedachten verlaten Verbeek niet wanneer hij met zijn vrouw op het bankje in het plantsoen zit. Er is plaats te kort, maar Verbeek houdt niet van laatkomen en heeft daarom een bankje gevonden naar zijn zin.

"Ik geloof dat het hele dorp is uitgelopen," zegt vrouw Verbeek, de zwarte halsdoek wat losser om haar schouder leggend. "het is dan ook bijzonder mooi weer."

"Waar zitten de jongens toch?" Verbeek tuurt alle kanten op, maar kan niets van zijn nazaten bespeuren. "Teunis zal toch wel op tijd bij het koor zijn?"

"O, ja," stelt vrouw Verbeek gerust, "hij is regelrecht naar het lokaal gegaan voor een laatste repetitie."

Verbeek ziet haar verbaasd aan. "Nu nog een repetitie?" Hij snuift minachtend. "Als ze het nu nog niet kennen, leren ze het nooit, maar ja: de meester is als alle dirigenten: voor een uitvoering hebben ze allemaal de zenuwen."

Vrouw Verbeek heeft Klaartje gezien en hoopt vurig dat haar man het kind niet ontdekt - Klaartje, en weer met Kobus. Het mag niet en het zal niet doorgaan, maar Klaartje en Kobus ontmoeten elkaar steeds heel toevallig -

In de late zon ziet ze de pracht van de oude bomen over het plantsoen. Het zal strakt heerlijk zijn als het koor zingt en het fanfarekorps de klare en toch diepe klanken rondstrooit. Als altijd is het vrouw Verbeek, als zal ze straks het blijde stemmetje van Marijtje horen, de stralende lach en de lichte voetjes op het gras zien huppelen. Ze kan het kind, dit kleine meisje niet vergeten - eigenlijk kan ze het niet missen. Maar God vond het reeds klaar voor Zijn heerlijkheid - wonderlijk is dat.

Nooit heeft Verbeek meer de naam van het kind genoemd, noch over haar gesproken in het gezin; het is als heeft hij dit leed in het hart gesloten en kan hij het niet delen - zelfs niet met zijn vrouw.

Church

synode aanvaardt het voorstel om een gemeenschappelijke bidstond te houden op 19 juni 1978 voor de synodes van de NAPARC (= North American Presbyterian and Reformed Council) die hopen te vergaderen gedurende die week op de Campus van Calvin College and Seminary.

Andere belangrijke commissies zijn: de Church Help Fund Committee, deze commissie verstrekt gelden voor

het bouwen van kerken en pastorieën; de Fund for Needy Churches Committee, deze commissie stelt een minimum salaris voor aan de synode (\$12,000 voor 1978) en sommige emolumenten als kindertoeslag en mijnenvergoeding. (\$500.00 per kind en \$800.00 voor de auto als de plaatselijke kerk ook \$800.00 daarvoor uittrekt).

De Ministers' Pension Fund Committee stelde aan de synode voor om het pensioen der predikanten te verhogen met 10 procent, zodat het in 1978 \$4840.00 zal bedragen. Ik heb de discussie hierover op de synode niet meegemaakt, maar een van de ingewijden zei: volgend jaar weer 10 procent en dan komen we langzamerhand waar we behoren te zijn. Het is al weer: kerkelijke molens malen langzaam. Hij zei dat natuurlijk omdat de oude beroepsbrieven der predikanten beloofden: u wordt een pensioen toegekend dat 50 procent bedraagt van het gemiddelde inkomen van de predikanten in de CRCI. We mogen echter niet vergeten dat al waren we vroeger erg tegen staatspensioenen, nu bijna ieder profiteert van social security (USA) of een ander pensioenplan (Canada) en dat het pensioenplan van onze kerk in 1970 geheel gewijzigd werd.

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Notes of Thanks

ELGERSMA: We would like to express our sincere thanks to our children, grandchildren, relatives and friends for all the good wishes, cards, flowers and gifts on the occasion of our 45th wedding anniversary. We are thankful above all to the Lord, who cared for us and blessed us all these years. Melvin & Alice Elgersma, R.R.1, Cayuga, Ont.

KERSIES: The family of the late Aaltje Kersies wishes to express their appreciation to all their friends and relatives for their prayers, cards, flowers, visits and many acts of kindness shown to them during the illness and death of their mother. The Kersies family.

VANDERLOO: From Mother and us, a sincere thank you to all of you who in any way have sustained us during the passing away of (as we called him) "Papa" Vanderloo.

WIERSMA: Mr. & Mrs. Ray Wiersma wish to thank all their children and friends for the many best wishes, cards, flowers and gifts they received on their 45th wedding anniversary. You made our anniversary a real enjoyable day. Above all we thank our God who protected us all these years. Chatham, Ont.

Births

BAKKER: With thanks to God we wish to announce the birth of our son and brother PAUL ROBERT on Aug. 6, 1977. Robert and Adri Bakker, Henry William. R.R.#1, Cambridge (G.), Ont., N1R 5S2.

CHATTILLON: With thanks to our God, the giver of life, we are happy to announce the safe arrival of our third child, JANICE WILMA on July 9, 1977. Sister for Ellen & Rene. Happy parents are Henry & Tina Chattillon (nee Katerberg), R.R.3, Pembroke, Ont. K8A 6W4.

DE GROOT: The Lord in His tender mercy and loving kindness saw it fit to bless our home with a healthy baby boy. Born July 11, 1977, at Tillsonburg District Memorial Hospital. We named him JOHNNY ROBERT and he weighed 8 lbs. 11 oz. Thankful parents are John and Agnes De Groot (nee Westertorp) and sisters Jackie and Sharon. R.R.#3, Tillsonburg, Ont. 11th grandchild for Mr. & Mrs. Hulbert De Groot, Tillsonburg, Ont., 16th grandchild for Mr. & Mrs. Peter Westertorp, R.R.#1, Belmont, Ont.

DUIKER: In thankfulness to the Lord, we are happy to announce the birth of our first child, HENRY OSCAR born on July 18, 1977, 8 pounds, 9 ounces. Gerard and Ellie Duiker (nee Geleynse). Thirtieth grandchild for Mr. and Mrs. O. Duiker of Barrie and fourth grandchild for Rev. and Mrs. M. Geleynse of Montreal.

Births

EISSES: We thank our Heavenly Father for entrusting to our care a little boy. We named him JOHN DAVID. He was born July 13, 1977. A brother for Peter Andrew and Karen Anne. Happy parents: John & Trudy Eisses nee Hogeterp. 33rd grandchild for Mrs. H. Hogeterp, Hamilton, Ont., 22nd grandchild for Mrs. A. Eisses, Truro, Nova Scotia. R.R.2, Centerville, Kings Co. N.S.

ELZINGA: Sandra and Roel are happy to announce the birth of their first child MARK WILLIAM, born July 17, 1977. Grandparents: Mr. & Mrs. John Elzinga of the Netherlands and Mr. & Mrs. Simon Griffioen of Guelph, Ont. Great-Grandparents: Mr. & Mrs. P.M. Batelaan of the Netherlands and Mr. & Mrs. H. Griffioen of Bowmanville, Ont.

FARENHORST:
God is LOVE
And for this reason we have exceeding JOY. So we have named our girlchild CHARITY LARISSA. Born Aug. 2, 1977. Anco & Christine Farenhorst; Embree, Elineke & Christopher. R.R.3, Owen Sound, Ont. 4th grandchild for Mrs. D. Farenhorst, 24th grandchild for Rev. & Mrs. L. Praamsma.

GROEN: With thanks and praise to God, we wish to announce the birth of our second child, a son, JEREMY JAMES. A baby brother for Marcee Ann. Thankful parents are Jerry and Grace Groen. Box 254, Jarvis, Ont.

HULTINK: With thank to God, the Creator of life, we are happy to announce the birth of our daughter, VALERIE MONIQUE, on July 22, 1977. A little sister for Caroline and Natalie. Proud parents are John and Jenny Hultink of R.R.#1, St. Catharines, Ont.

MOURIK: Peter and Geraldine (nee Bowman) are pleased to announce the birth of their daughter IRENE SANDRA on July 21, 1977 at McMaster University Medical Centre, Hamilton, Ont. Fifth grandchild for Mr. & Mrs. Bert Mourik, Beamsville, Ont.

SCHUURMAN: With thanks to God the Giver of life, we wish to announce the birth of our first child, a daughter LORI-ANN NICOLE, born August 5, 1977. Proud parents are Ray and Dina (nee Zwaal) Schuurman. Seventh grandchild for Mr. & Mrs. S. Zwaal, Thunder Bay, Ont. and third grandchild for Mr. & Mrs. C. Schuurman, Branchton, Ont.

STADT: On July 13, 1977, ANDREA PAULINE was born into our family with the blessings of God. Rejoice with us as we await the realization of unimagined possibilities and learn again with this new little person what it is to be a child of God. Paul & Linda Stadt, Iron Springs, Alberta.

Marriages

LAMAIN—DE GRAAF: Believing that marriage is ordained of God, Mr. & Mrs. Jack Lamain of Cambridge are pleased to announce the marriage of their daughter ELIZABETH to RENE son of Mrs. K. de Graaf and the late Mr. Wiebe de Graaf of Woodstock. The wedding ceremony will take place the Lord willing on Friday Aug. 5, 1977 at 7 p.m. in the Maranatha Chr. Ref. Church of Cambridge, 215 South Street, Cambridge, Ont. Future address: 11 Iroquois St., Apt. 212, Brantford, Ont.

Marriages

ARKEMA—CLARK: Mr. & Mrs. Peter Arkema of Orangeville, Ont. are pleased to announce the forthcoming marriage of their daughter SIMONE JENNIFER to Mr. DANNY CLARK son of Mr. Ed Clark of Mono Mills. The wedding will take place on August 26, 1977 in Orangeville Christian Reformed Church at 7:30 p.m. Rev. H. Gunnick officiating.

BARTH—JAGER: Mr. & Mrs. Helmut Barth of Kitchener, Ont. and Mr. & Mrs. Onno Jager of Rexdale, Ont. are happy to announce the marriage of their children RUTH and BILL. The ceremony will take place D.V. on Saturday August 20 at 3:30 p.m. in the Central Baptist Church, corner Ottawa and Mill, Kitchener, Ont.

BELDMAN—ADAMS: Mr. & Mrs. William Beldman of 1971 Royal Cr., London, Ont. are happy to announce the forthcoming marriage of their daughter WILHELMINA (HELEN) to JEFFREY FULTON ADAMS. The wedding ceremony will take place D.V. on Aug. 27, 1977 at 4 p.m. in the Bethel Chr. Ref. Church of London, Ont. Rev. A. Beukema officiating. Future address: 939 Western Rd., Apt. 9c, London, Ont.

BRUINEKOOL—POSTMA: Mr. & Mrs. William Bruinekoel are happy to announce the forthcoming marriage of their daughter MARIETTA to GARRY POSTMA, son of Mr. & Mrs. Henk Postma. The wedding will take place on August 12, 1977, at 6:30 p.m. in Vineland Free Christian Reformed Church. Rev. G. Hamstra officiating.

HIEMSTRA—MENSONIDES: Believing that marriage is ordained of God, Mr. & Mrs. John Hiemstra and Mr. & Mrs. Jelle Mensonides (the Lord willing) are pleased to announce the marriage of their children SYLVIA and JOHN RAYMOND, on Wednesday August 17, 1977 at 7:30 p.m. in the Chr. Ref. Church at Telkwa, B.C. Future address: 3509E-72 St., Tacoma, Wash. U.S.A.

PLAISIER—DEVRIES: Mr. & Mrs. Pieter Plaisier of Montreal, Que. are happy to announce the forthcoming marriage of their daughter PEGGY to MARV DE VRIES, son of Mr. & Mrs. Harm De Vries, of Dunnville, Ont. The wedding ceremony will take place, the Lord willing, on Saturday August 20 at 4:30 p.m. in the First Chr. Ref. Church, 52 Joseph Palemont, Dollard des Ormeaux, Que. Rev. Martin Geleynse officiating. Future address: CRWRC, Bogra Town, Bogra District, Bangladesh.

SLOFSTRA—BOSMAN: Rev. and Mrs. L. Slofstra of Chatham, Ont. are pleased to announce the forthcoming marriage of their daughter JANE to JACK BOSMAN, son of Mr. & Mrs. John B. Bosman of Tupperville, Ont. The ceremony will take place, D.V. on Saturday Aug. 27, 1977 at 11:00 a.m. in the First Chr. Ref. Church of Chatham, Ont. Future address: 160 Union Rd., Shelden, Ont.

VANDENBRINK—KRAAY: John and Jean VandenBrink 9458-134th St., Surrey, B.C. and Ted and Alice Kraay, R.R.4, Bowmanville, Ont. are happy to announce the forthcoming marriage of their children LINDA and ED. They will speak their vows before the Lord on September 2, 1977 at the Chr. Ref. Church of Surrey, B.C. Rev. Jacob Kils officiating.

Share your family news with the rest of us by placing an ad in CC

Marriages

VANDERGAAS—CENTEN: Mr. & Mrs. A. VanderGaast are pleased to announce the marriage of their daughter JACQUELINE ANNE to HENRY CENTEN, son of Mr. & Mrs. P. Centen, Barrie. The wedding will take place, D.V. on August 13, 1977, in the Rehoboth Chr. Ref. Church, Bowmanville. Future address: 516 Quiet Place Apt. 1, Waterloo, Ont.

VANDERLEEST—GANT: Frank, Henry, Arthur, Terrence and Mary-Ann Tilma are very happy to announce the marriage of their mother JANNY SYLVIA VANDERLEEST to Rev. GLENN ALLAN GANT. The wedding took place in Red Deer, Alta. Future address: #306-140 McIntosh Rd., Kelowna, B.C. V1X 2C4.

VAN NECK—GELDERMAN: Mr. & Mrs. G. Van Neck of Edmonton, Alta. and Mr. & Mrs. H. Gelderman of Neerlandia, Alta. are happy to announce the marriage of their children PATRICIA & JOHN. The wedding ceremony will take place D.V. on September 2, 1977, at 7:00 p.m. in the Second Christian Reformed Church, Edmonton, Alta. Rev. R. Stienstra officiating. Future address: Neerlandia, Alta. TOG 1R0.

VEENSTRA—VANDERKWAAK: Mr. & Mrs. Floyd Veenstra of Racine, Wisc., and Mr. & Mrs. Leendert Vanderkwaak of Terrace, B.C., are pleased to announce the forthcoming marriage of their children VICKI and LLOYD on August 13, 1977 D.V. at 7:00 p.m. in the Chr. Ref. Church of Racine, Wisconsin. Rev. J. Hoeksema officiating. Future address: 333 6th St. NE, Sioux Center, Iowa, 51250.

WILPSTRA—DOUGLAS: Mr. & Mrs. Slep Wilpstra of Wyoming, Ont. and Mr. & Mrs. James Douglas of Sarnia, Ont., are happy to announce the marriage of their children RENNY and BRUCE. The ceremony will take place, the Lord willing, on Friday August 26, 1977, at 6:30 p.m. in the Christian Reformed Church, Wyoming, Ont. Rev. J. Hoytema officiating. Future address: Apt. 706, 27 Vanier Dr., Guelph, Ont.

Anniversaries

"Jochie en Ootje"

On August 5, 1977 we as family celebrated the anniversary of our parents

TEYE and ATIE TEITSMA for 35 years of health, happiness and prosperity, their rewards are Al Teitsma Henny & John Vander Kolk Liz & Jake Vander Schee John & Renee Teitsma Dick Teitsma

their children and their grandchildren Alisa, John, Wally, Chuck and Joey Vander Kolk Sylvia, Ian and Steven Vander Schee Leanne Teitsma

May you now enjoy a happy Retirement together, Opa and Oma. R.R.1, Selkirk, Ont.

On Monday August 22, 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary with our parents

JOHN and DOROTHY VANDERVAL nee Klazinga Happy anniversary, mom and dad. We wish you many more years of happiness together and also as a family. With love from us all, Ellie, John, Gwen, Barb, Sylvia, Sarina

Open house will be held at our home in Carnachie on Monday, August 22, 1977, beginning at 8:00 p.m.

Anniversaries

Chatham 1952 Ridgetown 1977 With thankful praise to our Creator, we will celebrate on Thursday, September 1, 1977, the Lord willing the 25th wedding anniversary of our parents

DICK and ANTJE VYN nee Klaver

Happy anniversary, mom and dad. May the Lord continue to bless you and give you His strength. Their grateful children and grandchildren:

Guelph — Tony & Cathy Vyn; Richard Ridgetown — Harold Thamesville — Anita & Fred Smids; John

At home — Martin, Jacob, Richard, Stewart

Open house will be held at First Christian Reformed Church Fellowship Hall, Chatham, Ont. at 8:00 p.m. sharp. Home address: R.R.#2, Ridgetown, N0P 2C0. Best wishes only please.

Tzummarum Chatham 1947 1977

With joy and thankfulness to God we hope to celebrate the 30th wedding anniversary of our parents and grandparents on August 14, 1977

ALE and HYKE ZONDERVAN nee Terpestra

We pray that the Lord will continue to bless them in the years to come. Their thankful children and grandchildren:

Chatham — Aneta Zondervan Marvin & Margie Zondervan; Allan

Woodstock — Ingrid & Frits Geris Beachville: Marg & Luke Folkema: Heidi, Angela, Melanie

London — Ed Zondervan & Dorothy Faber

Chatham — Joanne & Al Schaafsma Shelly

At home — Stan & Hetty Feyon Rosemarie

Home address: 68 Blythwood Cres Chatham.

Hamilton 1952 1977 On Saturday, Aug. 20, 1977, the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents

SANDER & SENA BISSCHOP nee Prenger

As for me and my house, we will serve the Lord. Josh. 24:15b.

As their grateful children we pray that the Lord will continue to bless them. We are also happy that their parents Mr. & Mrs. A. H. Bisschop and Mr. & Mrs. J.H. Prenger are able to celebrate with us. Congratulations mom and dad!

Lydia & Abe Klynstra; Sharlene & Jodi

Jeanette & Harry Groenewegen Alfie Bisschop Rita Bisschop

Open house will be held on Sat. Aug. 20, 1977 from 2:00 p.m. till 4:00 p.m. at the Klynstra residence, 285 Stone Church Rd. E., Hamilton, Ont. Home address: 68 West 3rd St., Hamilton, Ont. L9C 3K3.

On August 1, 1977, we celebrated with our parents

HANK HIEMSTRA and **PIETJE HIEMSTRA** (nee Hovius)

the joyous occasion of their 30th anniversary. We pray that the Lord will continue to bless them and give them many more happy years together. Their thankful children and grandchildren,

Listowel — Ernie & Corrie Bonsma; Randy, Henry, Steven

New Market — Bill & Martha Hiemstra; Sophia, Sheryl

Listowel — Andrew & Edith Thalen At home — Jake & Wilma (engaged)

Elizabeth, Linda, Susan

Classified Advertising

Anniversaries

The children and grandchildren wish to congratulate their parents and grandparents

DIRK KOOLHAAS
and
ELISABETH C. KOOLHAAS
nee van Commenee

who are celebrating their 25th wedding anniversary on August 12, 1977.

"O, give thanks to the Lord for He is good, because His mercy endureth forever." Ps. 118:1

With all our love:

Stroud, Ont.— Maria, Wayne, Sarah and Karen Benjamins

Lindsay, Ont.— Joanne, Richard and Paul Koolhaas

Open house on Saturday, August 13, 1977 at home, 28 Melbourne St. W., Lindsay, Ont. from 2:30 - 5 p.m.

Luke 19:5b

Rijnsburg 1942 Millgrove 1977

On August 12 D.V. we hope to celebrate with our parents

JACOB and CORNELIA KRALT
nee Ravensbergen

their 35th wedding anniversary. We thank God for all He has given them in the past and pray He will continue to be with them in the future.

Ottawa, Ont.— John & Dorothy Kralt: Jason, Giffard

Powell River, B.C.— Gary & Jan Burnikell: Karin, Bobby

Millgrove, Ont.— Jerry & Nellie Kralt: Jamie, Caroline

At home: Peter Kralt & Cathy Vander Spek

Jake Kralt & Fenny Hageman (Engaged)

Home address: R.R.#1, Millgrove, Ont. L0R 1V0

Workum, Holl. Houston, B.C. 1942 1977

This is the day which the Lord has made; let us rejoice and be glad in it. Psalm 118:24

On August 5 we celebrated the 35th wedding anniversary of our dear parents and grandparents

WEPKE Bill and ELLY REITSMA
nee Nauta

With love from your thankful children and grandchildren:

Pr. George, B.C.— Robert & Debbie Reitsma: Jason, Melissa, Elaine, Darlene

Terrace, B.C.— John & Julia Euverman: Rosemarie, Wade, Christine, Carol, Derek

Houston, B.C.— Henry & Dorothy Reitsma: Dale, Troy, Pamela & Tanya (twins)

Charles & Alice Reitsma: Heather

Ray & Margaret Matthews: Curtis & Daphne (twins)

Granisle, B.C.— Ronald (Bud) & Rita Sherman

Home address: P.O. Box 327, Houston, B.C. V0J 1Z0.

Amsterdam Burlington 1947 1977

On September 4, 1977 the Lord willing, we hope to celebrate with our dear parents and grandparents

ERNIE FELS
and
HENDRIKA GEERTRUIDA FELS
nee Schmidt

the occasion of their 30th wedding anniversary. Psalm 103:15-18.

We pray that God will continue to keep and bless them for each other and for us, their children and grandchildren. Happy Anniversary, Mom and Dad.

Hamilton — Andy & Margaret Flokstra: Robert, Lisa, Juanita

Grimsby — Ralph & Erna Fluit: Elaine

Burlington— Nick & Petra Voordehouth: Lee-Anne

At home— Rob

Home address: 1321 Ester Drive, Burlington, Ont. L7P 1L2

Anniversaries

Dedemsvaart, Ov. Goderich, Ont. 1937 1977

On Friday, August 19, the Lord willing we hope to celebrate with our parents and grandparents

ALBERT STRIJKER
and
MARGARET STRIJKER-Weteringe

their 40th wedding anniversary. We are thankful that God has spared them for each other and for us as a family during the past years. We pray that He may continue to bless them in the years to come.

Goderich, Ont.— Evert & Evelyn Middel: Randy, Scott, Robbie

Bayfield, Ont.: Peter & Elizabeth Hummel: Peter, John, Michael, Steven, Margaret-Ann, David, Lisbeth, Christine, Robert

Haarlem, Holl.— John & Betty Strijker: Mandy

Kincardine, Ont.— Nick & Mary-Ann Dykema: Bart, Mark, Nicolina, Andrew, Rachel-Ann

Bayfield, Ont.— Auke & Joanne De Jong: Jamie, Shawn

A reception will be held on Friday Aug. 19, 1977 from 3:00-5:00 p.m. at the Sandpiper Inn, (Vanastra), Clinton, Ont. Home address: 232 Dawn-rose Dr., Goderich, Ont. N7A 4C2.

Pynacker Burlington 1937 1977

With joy and thankfulness to God, we celebrated on Aug. 12 the 40th wedding anniversary of our parents and grandparents,

JOHN and JOHANNA
(nee Zegwaard) **VANDER STOEP**

It is our prayer that the Lord will continue to bless them in the years to come.

Their thankful children and grandchildren:

Burlington — Hans & Alice Vander Stoep: Laura, John, Stephen

Henry & Trix Vander Stoep: Michael, Sherry, Robert, Roger

Albert & Ida Vander Veen: David, Lisa, Grant

Millgrove — John & Bonnie Vander Stoep: Kristen, Kenny

Open house will be held on Sept. 10, 1977 at 8:00 p.m. at Aldershot Presbyterian Church, La Salle Road, Burlington, Ontario.

Obituaries

The Lord in His wisdom called our dear granddaughter

EKKA JANET TAMMING

to be with Him in glory

Precious in the sight of the Lord is the death of His saints. Psalm 116:15.

Mr. & Mrs. J. Tamming Sr.

Mr. & Mrs. E. J. Wigboldus

Strathroy, Aug. 2, 1977.



Southall-Sieders Funeral Home

1391 ONTARIO ST.,
BURLINGTON

HENRY SIEDERS
FUNERAL DIRECTOR

634-6422

Obituaries

On August 3, 1977 the Lord took into His loving arms His child

EKKA JANET TAMMING

at the age of 15 years.

Beloved daughter of John and Froukje Tamming.

Sister of:

John, Frances, Grace, Ralph, Martin, Clara and Andrew.

Psalm 22

397 Metcalfe St. W., Strathroy, Ont.

On August 2, 1977 the Lord called to His eternal Home our dearly beloved niece and cousin

EKKA JANET TAMMING

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21:4

Strathroy, Ont.— Ralph & Tryn Tamming

Sarnia, Ont.— Martin & Nellie Tamming

Strathroy, Ont.— Jim & Barb Tamming

Albert & Martha Tamming

Drayton, Ont.— John & Hilda Tamming

Sarnia, Ont.— George Tamming

Strathroy, Ont.— Henk & Riek Meyering

and 29 cousins

On Wednesday Aug. 3, 1977 the Lord in His infinite wisdom, took home one of His children and our dear friend

EKKA JANET TAMMING

at the age of 15.

We will always remember Ekka, how she witnessed for the Lord. Here on earth she loved to sing: "When I get to Heaven, I'm going to walk with Jesus, When I get to Heaven, I'm going to see His face." She was ready to meet her Jesus. May the Lord comfort and sustain our friends John and Froukje Tamming and their children with His tender love.

Harry and Mona Buys, Jeff, Rick, Terry and Darlene.

London, Ont.

Suddenly the Lord took Home our dear daughter, sister, sister-in-law and aunt

HETTY VAN DER VELDE

at the age of 34

Psalm 39:7: And now Lord, what do I wait? May hope is in Thee.

Amsterdam, July 2, 1977.

Beetsterzwaag, Fr.— H. Van der Velde, G. Van der Velde-Offringa

Agassiz, B.C.— J. van der Velde, F. van der Velde-Rozendal and children

Brampton, Ont.— D. Barwegen-van der Velde, J. Barwegen

Meppel, Dr.— S. Brouwer-van der Velde, L. Brouwer

Oppenhuizen, Fr.— K. van der Velde, R. van der Velde-Meyer

Obituaries

Our deepest sympathy and love goes to Fred De Jong, Jennefer, Peter, James, Suzanna, Tim and Shelly with the sudden passing away of their much loved wife and mother, and our very dear friend

SUZAN DE JONG

whom the Lord called home on July 27, 1977. Trust in Him at all times ye people, pour out your heart before Him. God is a refuge for us. Psalm 62:8

Bill & Nelly Elsen

Gerald & Susan Bruulsema

Ceus & Nelly Westerhoff

John & Mary Vanwyngaarden

Ype & Tina Spek

Tom & Joanne Abma

Art & Maggie VanVliet

"Opa and Oma" Verburg

Peter & Anne Vanwyngaarden

Nick Verburg

Wellandport, Ont.

Ladies Fellowshipclub "Priscilla" of the Wellandport Christian Reformed Church, expresses deep sympathy to the Fred DeJong family with the sudden passing away of their beloved wife and mother

SUSAN

Our fellow member was loved by us all and she will be sorely missed. However, we know that Susan is with her Lord and Saviour, whom she loved so much. May our Heavenly Father comfort and sustain the family.

Safe in the arms of Jesus

On July 13, 1977 after 2½ years of joyfulness our Heavenly Father took unto Him our beloved grandson and nephew

DEAN CLINTON HUNSBERGER

We pray that the Lord may comfort his parents Danny and Aileen Hunsberger.

Ben & Betsy Davries, Ed and Cindy, Kitchener, Ont.

Lord's Day 1

That I, with body and soul, both in life and death am not my own, but belong unto my faithful Savior Jesus Christ.

After a lengthy and intense illness the Lord took to Himself into His heavenly home on Sunday July 31, 1977, our dearly beloved wife, mother and grandmother:

NEELTJE (Nellie) JONGKIND-Buys

born December 31, 1903.

Meaford — Gerrit (John) Jongkind

Aalsmeer, Holl.— Gre Been-Jong-kind, Klaas Been

Voorschoten, Holl.— Govert (Joe) Jongkind, Griet Jongkind-Posthumus

Meaford — Gerda Besworth-Jong-kind, Edward Besworth

Janny G. Scarrow-Jongkind, Kenneth Scarrow

Woodham — Dick A. Jongkind, Gail Jongkind-Murison

grandchildren and great grandchildren

R.R.#4, Meaford, Ont.

As an expression of sympathy donations to the Canadian Cancer society would be appreciated.

On Friday July 15, 1977, our former Calvinette Counselor and friend

DONNA VELDBOON

was promoted from the militant church to the triumphant church. We owe what we are to God Himself, who has given us new life in Christ Jesus. Lines which He planned for us ages ago to spend in helping others. For we are His workmanship, created in Christ Jesus to do those good deeds which God planned for us to do. Praise God, He made me and new life He gave me. Praise God He made me. Eph. 2:10

Counselors and Calvinettes of the First Chatham Calvinette Club, Chatham, Ont.

Obituaries

It pleased the Lord in His infinite wisdom to take home on Tuesday, July 19, 1977 our dear wife, mother and grandmother

IDA MIDDEL

in her 62nd year.

339 Essa Road, Barrie, Ont. L4M 4S7.

Husband — Abel Middel

Children — Sam & Grace Middel: Michael, David

Harry & Dorothy Middel: Michael, Kenny

Jack & Marja Middel: Trevor, Kevin

Jerry & Rhonda Middel

It is with deep sorrow that we announce the death after a short illness of our President,

MR. CHRIS HOLTZHEUSER

He died July 15, 1977 at age of 58.

Holtzheuser Bros, Ltd.

86 Queen Elizabeth Blvd.

Toronto, Calgary, Burnaby.

Suddenly on July 8, 1977, the Lord took from our home to His, our dearly beloved husband and father,

WILLIAM (Wytze) WEISTRA

at the age of 52.

Beloved husband of Catharina Weistra (nee Van Gennip)

Beloved father of Jessie Weistra

Dear son of Harm & Cornelia Weistra, Smith Falls.

Brother of Henny & Trudy Weistra, Alberta, and Elsie & Jim Thorn, Hamilton

Also remembered by his parents-in-law, and brothers and sisters-in-law

Dear son-in-law of Everhardus & Jessie Van Gennip, Barrie

Paul Van Gennip, B.C.

John & Jessie Boulius, Minesing

Garry & Mary Van Gennip, Minesing and eleven nieces and nephews.

The Epistle of James

Home address: 73 Shanty Bay Road, Barrie, Ont. L4M 1C9.

Released from all suffering, on Sunday July 24, 1977 and now rejoicing before God's throne is our beloved husband, father and grandfather,

HENDRIK KOOP VAN SCHEPEN

at the age of 69. Psalm 90

Surviving is his dear wife Martha Van Schepen-Zylstra.

Children:

Southampton, Ont.— Christina Van Schepen

Oakville, Ont.— Kees & Stien Jonker

Clifford, Ont.— Jerry & Zwany Tersteeg

Allenford, Ont.— Harry & Anna Heyns

Toronto, Ont.— Don Van Schepen

Brampton, Ont.— Hugh & Tena Van Schepen

Branford, Ont.— Henry & Evelyn Van Schepen

Owen Sound, Ont.— Bob & Joanne Van Schepen

Beaverdam, Wisc.— John & Willy Van Schepen

and 17 grandchildren

R.R.#3, Owen Sound, Ont. N4K 5N5.

Na een kortstondig lijden heeft de Here tot Zich genomen Zijn kind, onze lieve moeder, grootmoeder en overgrootmoeder

ALICE VAN WELY-DERKSEN

in de leeftijd van 86 jaar, sinds 1944 weduwe van Jan Hendrik Van Wely

Ancaster — Arnolda & Jacob Beekenkamp

Grimsby — William & Adri Van Wely

Hamilton — Joanne Van Wely

Grimsby — Carla & Arie Koorneef

Stoney Creek — Jean & Bill Muijsen

21 kleinkinderen en 9 achterkleinkinderen.

De begrafenis heeft plaats gehad op 22 juli te Stoney Creek.

Classified Advertising

Teachers Wanted

ONTARIO

LONDON: A new half-time position for fall 1977-78 for a qualified applicant for kindergarten, three full days per week. Please contact: Mr. Lloyd Burghart, principal, 519-455-0360 (school) or 519-455-4052 (home). Applicants should include: a. resume of training and experience b. statement of personal understanding of Christian education. c. citizenship, d. two references. London Parental Christian School, 202 Clarke Rd., London, Ont. N5W 5E4

Teachers Wanted

BRITISH COLUMBIA

ABBOTSFORD: The Abbotsford Christian School is in urgent need of a Grade 2 teacher and a teacher in Science for the Junior High Grades for the coming school year. Apply to the Principal John Kampman, P.O. Box 175, Abbotsford, B.C. V2F 4N8, Phone (604) 853-1209 or 859-8980.

CHILLIWACK: Chilliwack Elementary Christian School invites applications from experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

Personal

We are looking for a nice and reliable partner for our Dutch friend, a slim blonde of 41, member of the Christian Reformed Church in Holland. She is a sweet and attentive young woman, with a good general education and broad interests, and is at the moment keeping house for an old widower who is shortly going to change his state of life. She would no doubt make an excellent wife to a man her own age and a loving and wise stepmother to his children, if any; she also likes animals, big and small. She loves home and home-making and is not keen on going out; so she does not have much opportunity to meet men of her own age. She is too reserved to reply to advertisements offering matrimony or put one in the papers herself; that is why we are doing the latter for her herewith - without her knowledge. Please write to no. 4210 of Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Een weduwnaar zoekt lady of weduwe voor gezelschap. 60-70 jaar van positief Chr. beginselen. Brieven onder nr. 4212, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Widower in California wishes to correspond with intelligent Lady between 55 and 62 years old. Letters to no. 4211 of Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Personal

Als u de waaromtrent weet van enkele van de volgende personen, contact the Consulate of the Netherlands, 10 King St. E., Toronto, Ont. Tel. 364-5443.

VERHAEGEN, Mathilda Christina Josephina, geb. 17 oct. 1924 te Rotterdam. Op 10 juli 1946 naar Canada geëmigreerd.

VERHAEGEN, Christian Pierre Mathieu, geb. 19 dec. 1926 te Rotterdam.

VERHAEGEN, Petrus Matheus Christian, geb. 12 april 1928 te Rotterdam.

VIJSSMA-DE HAAN, Lion, geb. 13 juli 1913 te Amsterdam.

WING, Kam Wong, geb. 27 aug. 1950. Van Chinese nationaliteit. In nov. 1975 naar Canada geëmigreerd.

GROOTVONK, G.J., geb. 17 dec. 1911.

DE WAAL, Antonius Franciscus, geb. 6 oct. 1918 te Weert.

SCHREUDERS, Elisabeth, geb. 13 oct. 1934.

(VAN) VEENENDAAL, Egbert Jan, geb. 30 Oct. 1927 te Utrecht.

VAN GEEL, Henrietta Jozephia Henrica, geb. 18 oct. 1947 te Eindhoven. Op 17 mei 1967 naar Canada geëmigreerd.

TERLOUW, Hans (Geen nadere gegevens bekend).

VISSE, Robert, geb. 15 juli 1935. Op 27 juni 1957 naar Canada geëmigreerd.

VAN OMMEREN, Hedwig Evert George, geb. 9 febr. 1952.

Personal

URGENT: Student seeks a ride from Toronto to Chattanooga, Tennessee, beginning August 22. Please contact Miss Agnes Vander-gang, 4849 Dundas St., W., Islington, Ont. M9A 1A4. Tel. 416-233-7452.

Activities

An afternoon is planned to play keatsen at the Alexandrian Park in Strathroy, August 20 at 2 o'clock. This game was enjoyed and played at the Frisian day recently at Pinehurst Park. It was decided then to get together once more this summer. Everyone welcome!

For Rent

Toronto Apartment: In downtown private home, near subway. Two bedrooms, furnished, completely private. Parking available. Suitable for couple or one or two women. Call (416) 531-3336.

Completely furnished 2 bedroom private home in Florida. Walking distance to ocean. Close to Walt Disney World and Space Centre. Available Jan. 12 until Feb. 12, 1978 for \$350.00. Call Jerry Hienstra, 945-3312 or write 18 Casablanca Blvd., Grimsby, Ont. L3M 3Y8.

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for the Hamilton area. Salary, rental bonuses, free apartment. For more information please call:

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528-8956 extension 49

Christian Farmers Federation requires Researcher

For 10 month project in Edmonton with possible continued employment to assist in developing an equitable food policy for Canada. Must apply before Sept. 10. For more information write or phone Jim Visser, R.R. 6, Box 171, Edmonton, Alberta. T5B 4K3.

[403] 973-3400 or 973-7152

Heat exchanger design engineer

Required by an expanding fabricator located in Sarnia, Ontario. The successful candidate must be thoroughly familiar with design codes and standards governing the construction of tubular heat-exchangers for the chemical and petrochemical industry and must have a minimum of five years experience in the mechanical design and fabrication of such heat exchangers. Knowledge of thermal design will be considered as a valuable asset but such knowledge is not essential to fill this position.

The successful candidate is expected to:

- Write coherent mechanical design calculations
- Instigate and backcheck shop detail drawings
- Write fabrication procedures

We offer a fully competitive salary, a benefit program including profit sharing, pleasant working conditions and beneficial interaction with other experts. Please send resume with full particulars including education, experience and remuneration required to:

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September 19-23

Prospect Park, NJ
September 19-23

Toronto, ON
September 26-30

For Information or Registration write:

Board of Home Missions
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49508
Phone: 616-241-1691

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There must be thousands of independent businessmen within the Reformed community. They are eager energetic and work hard but their work often goes unnoticed. Even though there are more than 10,000 families across Canada and the U.S. who are reading this ad right now, you as the independent businessman might not peddle your donuts two thousand miles away. Though national in circulation, Calvinist Contact is still part of your community...those hundreds or thousands of Reformed Christians who live in your area. Your business means a lot to them.

In an effort to recognize your business, whether it be a bakery, florist, groceteria souvenir or barbershop, we are going to feature advertisements from independent businessmen on a regular monthly basis... and more often if you like...on a page specially designed for you. We will place an ad about your business for as little as \$10 per insertion. That ad will, of course, appear nation-wide, but more important, it will appeal within your own Reformed community. Reserve your spot now by writing to Business c/o Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Classified Advertising

Bus. Opportunity

FOR SALE
Complete welding shop with equipment in small town surrounded by a wealthy farming community in South West Ontario. Owner wants to sell out at end of August. Very reasonable priced. Call "Sure Hold" welding, 683-4942 or 683-2496 Dresden, Ont.

INDUSTRIAL MILK QUOTA WANTED
Please phone 957-3632 or write: Marten Brulnema R.R.#1, Smithville, Ont.

Real Estate

Well-run cement and concrete building materials business in the Niagara Peninsula. Bricks, patio tile chimney tops & tiles, Angel stone and other related products. Machinery included 2-10 ton trucks (1 with boom, one dump) also 1/2 ton pick-up 1976, 1 fork-lift (approx. 2 ton) cement mixer. 3 bedroom bungalow and other buildings with office, display area and workshop. 80 acres land, on paved road. Owner will take back 1st mortgage at 8%.

New building 74 x 32' on 2 acres, close to No. 3 Hwy., presently used as wood-working shop but could accommodate various businesses. Office, display area, paint room & workshop. Owner anxious to sell. All offers will be considered. Call Art Vandervliet evg. 416-774-4611, ROOKE REAL ESTATE LTD., Real Estate Ltd., Realtor, Dunnville. 416-774-7624.

DAIRY FARM FOR SALE

195 Acre dairy farm, 175 acres highly productive land, balance Maple Bush, Trout Pond. Large barn, 2 silos, automatic feeder, 4 unit milker, Pipe Line for 42 cows, 500 gallon new milk cooler, new implement shed, 5 bedroom brick home. 1283 LB. No. 1 Milk Quota available. \$220,000.00. Contact Roy Mainland, phone 519-881-2270 at WILFRED McINTEE & Co., Ltd., Realtor.

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for city or rural property call: J.B. (JOHN) LUDWIG A.E. Le Page Melton Real Estate Ltd. 15512 Stoney Plain Road (Christian School area specialist) 403-487-5884 (res.) or 489-2551 (office, or distacom 426-5880, page 3393

SARNIA BLUEWATER COUNTRY
For buying, selling, or moving to our Friendly City in Lambton County or surroundings we will be pleased to assist you. Call or write: BART HUIZINGA REAL ESTATE 1296 MICHIGAN AVE. SARNIA, ONTARIO TEL. (519) 542-3494

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Representative for JOHN DE VRIES LTD., REALTOR 5 St. Claire Ave., Ottawa Ont. K2G 1Z8 Call (613) 729-8296 (res) (613) 224-3945 (office)

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P.O. Box 488, Willowdale, Ont., M2N 5T2

Real Estate

BAKERY FOR SALE

Well established bakery for sale in large thriving town in southern Ontario, large Dutch community. Consists of store, finishing room and bakery. Cozy two bedroom apartment over store. An excellent opportunity for ambitious couple. \$55,000 includes property and equipment. Easy terms. Letters to Box #4209 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

PRIVATE SALE AT REDUCED PRICE

The property is located in a lovely and restful area in the city of St. Catharines with handy access to the Queen Elisabeth way, churches and shopping plaza's. Spacious, well landscaped lot with many shade and flowering trees as well as front and back lawns with flowerbeds. Plenty of room for a vegetable garden, a greenhouse, swimming pool and also for barbecue living enjoyment. Most important is the well-built 3 bedroom brick bungalow, with enclosed breezeway and attached double garage. The home consist of a large L-shaped living & diningroom with natural fireplace, nice kitchen, 4 pc. ceramic tiled bathroom plus extra washroom, all on the mainfloor. Full basement with rec-room, utility room & workshop. Our asking price is now only \$ 57,800.00 and is open for offer. For appointment, call 934-1813 every day, except Sundays.

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real estate

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Real Estate

LET'S PLAY CHESS

Editor: Pete Layer

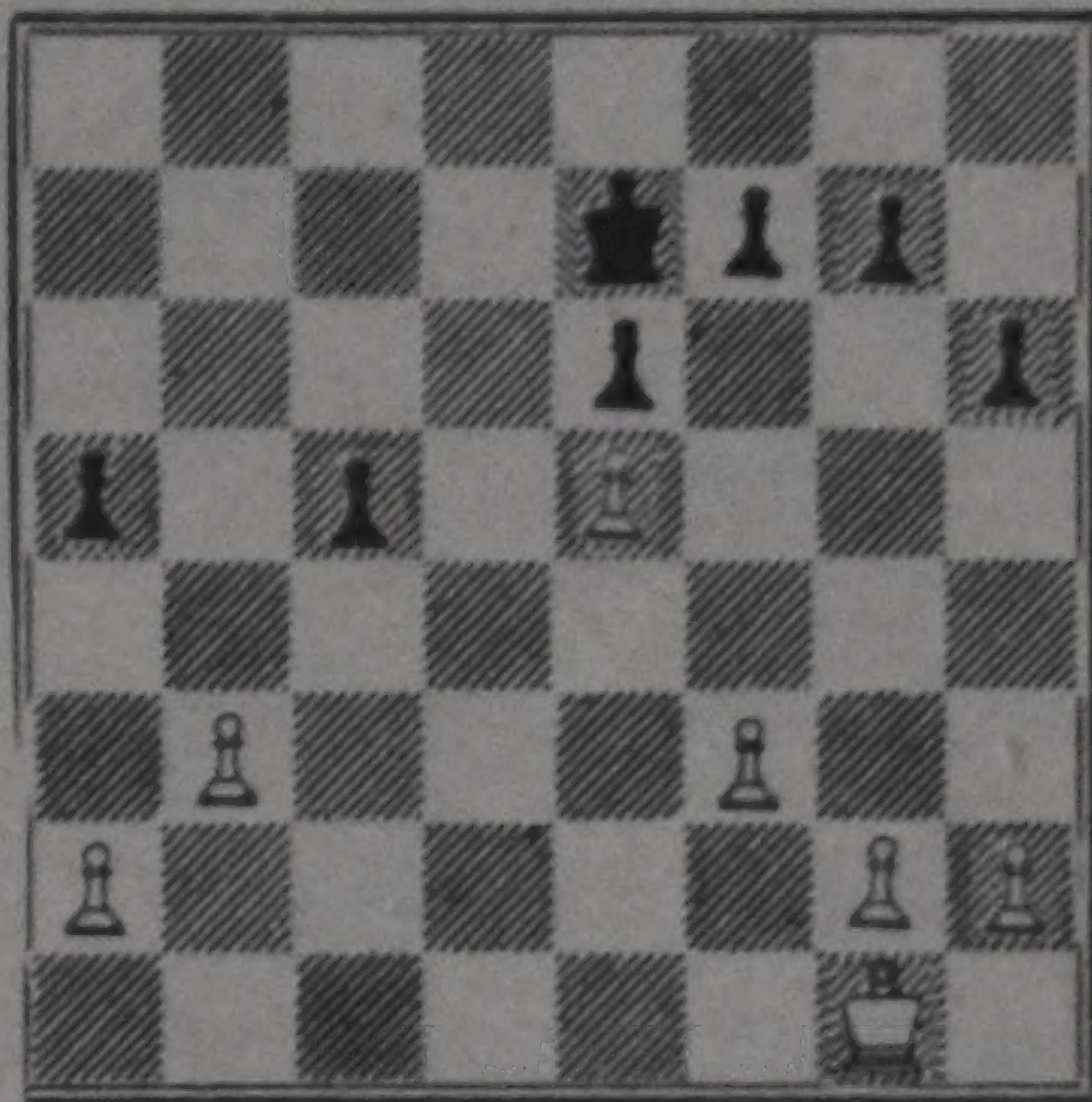
Results:

Group J (1976) J. Eisen 0 (0) K.Amsinga 1 (2 1/2)
These two players have finished their four games. I have received "unofficial" word that the other two games have also finished. However, I have not yet received the official score sheets with the games. Winners: Please do so immediately since there are four 1976 finalists waiting for the results.
Group A (1977) J.Vander Geest 0 (0) A.Farenhorst 1 (1)
This is the first result in group A
Group B (1977) K.Amsinga 1 (2) J.Eisen 0 (1)
All the games have been completed in this group. Mr. Amsinga is the winner with a perfect score and is the first contestant ready for the 1977 s.

A PAWN ENDGAME

This article is the last of three dealing with the correspondence game played in the 1974 Finals. The position after the thirtieth move is as follows:

Dikland, Black



Vander Geest, White

Both players use the best techniques: Move the King to the middle of the board and try to obtain a passed pawn.

Vander Geest Dikland
White Black 33. K-Q3 K-Q4 36. P-KN4 P-K4
31. K-B2 K-Q2 34. P-B4 P-B3 37. K-K3 PxP ch.
32. K-K3 K-B3 35. PxP PxP 38. KxP

Black is in a dangerous position. If he retreats, he can't hold on to his Kingside Pawns anyway. If he advances, White will Queen first.

38. K-Q5 41. K-N6 K-B6 44. P-N6 K-N7
39. K-B5 P-QR5 42. KxP K-N7
40. KxP P-R6 43. P-N5 KxP

Black's maneuver is now clear. White's QNP was poisoned. Taking it would have allowed White's KNP to Queen first with check. A theme often used in endgame studies and easily overlooked when playing over the board.

45. P-N7 P-R7 49. QxP Q-B3 ch.
46. P-N8/Q P-R8/Q 50. K-R5 Q-R1 ch.
47. Q-N7 ch., K-R7 51. K-N4 QxP
48. Q-R7 ch., K-N8

White cannot win in this position. Continual checks caused the game to end in a draw a few moves later.

1975 Finals result

B.Krikke 1 (2) G. Otten 0 (1)
Congratulations to Mr. B.Krikke who won the 1975 5C contest. The results are as follows:

	Won	Lost	Points
B.Krikke	2	0	2
G.Otten	1	1	1
P.Lamain	0	2	0

GAME THE OPEN KING SIDE

In the following correspondence game, Mr. Amsinga, as Black advanced his King-side Pawns in order to rip open White's (Mr. Eisen's) King position. This resulted in an exciting game where both players tried to take advantage of the other's open King side.

White Black 3. P-Q3 P-Q4 7. B-K3 P-K4
J.Eisen K.Amsinga 4. PxP NxP 8. N-B3 B-Q3
1. P-QB4 P-QB4 5. P-K4 N-KB3 9. B-N5 P-KR3
2. N-QB3 N-KB3 6. B-K2 N-QB3 B-R4 P-KN4

The pawn advance has begun.

11. B-N3 P-N5 16. BxN BxB 21. P-KN3 B-R6 ch.,
12. N-Q2 P-KR4 17. N-Q5 B-Q1 22. K-K1 B-Q1
13. B-R4 B-K2 18. R-QB1 B-K3 23. BxP N-N5
14. P-B3 PxP 19. B-K2 B-R5 ch 24. NxN QxN(N5)
15. BxP QxP 20. K-B1 Q-Q5 25. Q-B3

(see diagram)

White has just weathered an attack and is now ready to put pressure on Black's open KB file. Neither King is safe. Who can regroup the fastest?

25. -- B-K3 29. R-KB2 BxB
26. R-KB1 R-KB1 30. QxB B-K6
27. P-QR3 Q-Q5 31. R-K2 QxNP
28. B-N4 B-KN4 32. R-Q1 Q-B6

Black has succeeded in tying up three of White's pieces.

33. P-KR4 K-K2 36. R-N2 QR-Q1 39. R-K2 R(N1)xP
34. P-R5 R-KN1 37. P-N4 R-Q5 40. P-R6 BxN ch.,
35. Q-R4 ch., P-B3 38. Q-R1 RxKP 41. RxB RxR ch.

Even though Black has 3 more Pawns. White's KRP is almost ready to Queen. White has as well: QxP ch.

42. KxR Q-B5 ch. 47. K-N1 R-KN5 ch.,
43. K-Q1 Q-R5 ch., 48. K-B1 Q-KB5 ch.,
44. K-K2 R-K5 ch. 49. K-K1 Q-K6 ch.,
45. K-B2 P-KB4 50. R-K2 Q-B8 ch. White resigned
46. P-R7 R-KB5 ch.,

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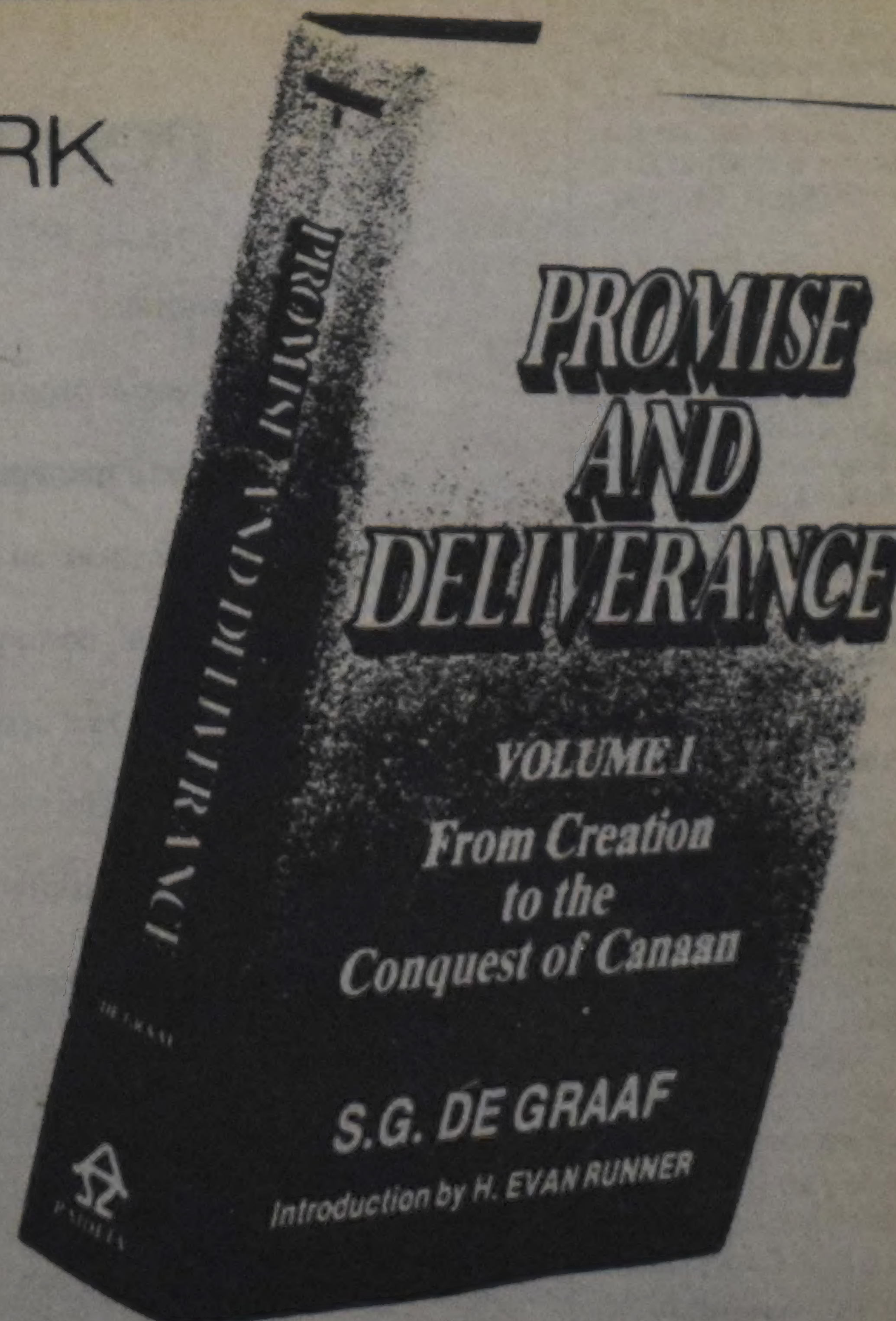
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